THE RAMAYAN

Translated from the Original of Valmiki

A Modernised Version in English Prose

Vol III

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RY

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YUDHYA KANDAM

THE RAMAYAN

YUDHYA KANDAM

CHAPTER L

RAM 8 DESPAIR.

Having heard everything in details about Janaki from Hanuman noble Ram said in a contented mind "Hanuman bas easily accomplished what a man cannot even dare conceive. I do not see any nnc else besides the feathered King Garuta and the Wind and this great here who is capible of crossing the ocean.

The city of Lanks is protected by Ravan and is inaccessible even to the Davas and the Dinavas. Will can enter the city by his own prowess and come back alive? He who is not mighty like Hanuman can never dare to do so. He has proved himself a worthy servant of the Kapi king Sugriva by achieving this arduous deed He is certainly an excellent fellow who after performing the duty appointed by his muster out of his own accord puts his hand in other matters. He is a mediocre person who does not perform anything else, besides the task alloted to him by his master He is a bad fellow rather worst who inspite of his ability dies not even p rform the applified work. This hero has performed the work appointed by his master and has become victorious thus has satisfi d Sugriva. In fact, he has saved myself Lak-hman may even the line of Raghu by bringing information about Janaki But I am sorry that I could not reward him properly for this act. Now only a friendly embrace is all that I can give and with delight I give you that.

Saying this, Ram with his hairs standing on their ends embraced Hanuman in joy and after thinking for a while, began to speak again before Sugriva Now, the whereabouts of Janaki have been gathered, but my mind sinks thinking about the crossing of the sea Vast impassable sea! I know not how the Vanaras will cross the ocean? O, Hanuman! You have brought news of Janaki now tell me the means of crossing the sea" Saying this, Ram began to think with a sorrow-laden heart.

Then Sugriva, the King of the Kapis, seeing Ram extremely nervous began to speak "O hero! Why hast thou been cast down with sorrow like an ordinary man? Cast off your sorrows as an ungrareful person abandons friendship Now, information of worshipful Janaki has been received and the whereabouts of the enemy's city. Lanka, have been gathered then why you lament thus? You are intelligent and learned, now cast off your weakness, surely we shall cross the sea, enter Lanka destroy the enemy Who becomes depressed with sorrow, danger thickens round him and he suffers greatly These Vanara-leaders are exceedingly mighty and powerful and they are ready even to enter into flames for your good. At their joy, it seems to me that we shall rescue Janaki by destroying the enemy. O hero! Now think of the means Just devise how a bridge can be constructed across the sea so that we can easily reach the city of Lanka. Unless a causeway is made, even the Gods and the Asuras dare not attack Lanka It is necessary to build a bridge up to Lanka. If the Vanaras can cross the sea we shall surely be victorious To speak the truth, this is my conviction strengthened by the joy of Vanaras Now cast off this injurious despair, for despair frustrates all human endeavours Just display your valour, valour is one's ornament you are versed in all the shastras and most intelligent now make preparation for the destruction

In the original Vedic verse 'Asura' means those who has "life and vigour."

of the enemy with the help of warrior friends like myself. When you stand up for a fight with bow in your hand I find none in three worlds who can face you then Everything depends upon these Vanaras and if you depend oo them you won't have any occasion for despair Now be fired up with rage a gentle Kshatriya becomes worthless and devoid of energy Moreover there is very few who is not afraid of a mao of violent remper However now devise the means of crossing the ocean with us. If the means are ascertatioed certainly we shall be victorious, The mighty Vanaras will destroy your enemy by burllog bows and stones. I find various kinds of suspicious signs and from feeling of satisfaction in my mind I think that fortune of victory will soon be within your grasp

CHAPTER II

HANDMAN & NARRATION

The Ram having agreed to Sogriva's reasonable words, spoke to Hanuman "O hero I is shall any how cross the sea Now I ask you how many forts there are io Lanka What is the number of troops? Is the city gate impregnable? How it is guarded? Tell me what you have witnessed with your own eyer, I want to learn these as if from my own experience. Theraupon Hanuman repired Listen, I shall narrate to you how Lanka is impregnable how it is guarded how loyal the Rakshassa are the nature of their army, Ravana's pomp and power and the dreadful aspect of the sea.

'Lanka abounds in horses, elephants and chariots. It has four big massive gates in four directions. Its gates are strong and provided with bolts. In those

gates, huge stones, arrows and other instruments have been kept in readiness with that the hostile army (as soon as it will come in front of it) will be crushed. There are hundreds of sharp, iron "Shataghnis" fitted with their engines 1 A golden wall worked with jewels encircles the city and is quite insurmountable. After it, there is an immense moar." It is exceedingly deep and full of crocodiles and fish In front of every gate there is a spacious bridge. That bridge is guarded by a machine and the hostile army is thrown into the ditch by that machine. Of them there is one strongest and biggest of all adorned with a number of golden pillars and diases I found king Ravan ready for war, and very cool-headed and cautious. He himself always inspects the army, His city rests on hills which are not to be climbed without any support. It is quite formidable like a fortress built by the Gods. In it, there are water forts, hill-fortress and four kinds of artificial forts The city is built on the shore of the extended No boat can sail in that vast chartless sea as directions cannot be ascertained Hundred thousands of Rakshasas guard the Eastern gate of Lanka Millions of Rakshasas guard the Southern gate, ten millions the Western gate and hundreds millions the Northern one. They are well armed and formidable, and they carry sword, shields and lances With them there are four divisions of army. Quite a number of cavalry and fighters in chariots guard the inner passage are born of heroic families and are servants of Ravan. I have broken Lanka's bridge, pulled down its rampart and sacked the city Now, let us somehow cross the sea The Vanaras will surely conquer Lanka. Angada, Dwivida, Mainda, Jamvuvan, Panas, Nala and general Neela alone will be able to achieve the object. They will ruin Lanka, the city of the Rakshasas. If it is desirable to cross the sea with the Vanara host, then our preparations for war should immediately be made.

¹ Apparently some mechanical contrivances were set up for the defence of the city

CHAPTER III

THE MAROIL

Ram hearing everything from beginning to end from Hanuman said "It is not impossible for you to crush Lanka but I have something to say It is noon it is not proper to lose this moment auspicious for victory so let us now set out for fight. Wicked Ravan has cartied away Janaki he won the able to save his life anywhere. As a dying patient feels relieved by taking good medicine so Janaki will surely be comforted by the news of our setting out for war and will keep her life. To day reigns the star Uttar Falgun and tomorrow the star Hasta will Join the moon. Sugriva! Now let us start. Auspicious omens are to be noticed everywhere. The upper lids of my eyes are throbbing. I shall surely be victorious and shall rescue Janaki after slaying Ravans.

At this, both heroic Likshman and Sugitiva were steally pleased. Then Ram spoke again. "Let heroic Neela proceed in advance of the army with hundreds of Vinaras for examining the route." O Neela i Leads your army through places where are plenty of fruit and roots where drinking water is crystal cool and where sufficient quantity of honey is obtained. The enemy may poison both food and drink so be always on guard for the safety of the army. Let the Vanaras reconnoitre the army of the enemy lying in ambush by entering a deep forest. Let them stay here who are weak. You see the present task is to be achieved with courage and valour so it is desirable to assemble a beroic atmy. Let the Vanara troops advance like waves of an agitated sea. Let glant Gaya heroic Gavaya and Gavaksia go ahead like two proud hulls.

¹ And nector" occurs in the original.

Rishabha protect the right flank and formidable Gandhamadan, like an infuriated elephant, protect the left flank. I shall ride on Hanuman's shoulders in the midst of the army and Lakshman on that of Angada. We shall proceed encouraging the troops like Indra and Kuvera mounted on elephants Heroic Jamvuvan, Sushena and Vegodarshi will guard the rear of the army."

Then Generalissimo Sugriva ordered the Vanara army to march The Vanaras soon came out of their forests and caves. Ram proceeded towards the south with the army He was surrounded by the heroic Vanaras, and the mighty Vanara army followed him. and Sugriva took charge of them Every one was glad and began to set up heroic yells. Some of them went ahead to remove all obstacles from path Some diank sweet scented honey, some fed upon fruits and roots and some carried flowery trees in their hands "We shall destroy the Rakshasas', the Vanaras began to roar in presence of Ram. In order to avoid all obstructions from passage, heroic Rishabha, Neela, and Kumada went ahead with the Vanaras Mighty Shatabali guarded the army with ten kotis of Vanaras, Keshari, Panasha, Gaja and Arka guarded the flanks with millions of Vanaras Sushena and Jamvuvan, protected the rear with thousands of Bhallukas Neela in order to prevent various sorts of trouble went along with the army Valimukha, Projangha Jambha and Babhasa and others spurred the army for a speedy march. The vast Vanara host advanced like an agitated ocean and over-ran villages and cities in their march, Ram riding on Hanuman's shoulders and Lakshman on Angada, appeared like the sun and the moon under eclipse ! All, however, felt happy.

Lakshman, seeing auspicious omens all over spoke to Ram, "O Arya i You will soon recover Sita by destroying Ravan and return to prosperous Ayodhya. I have been seeing different omens on earth and in the y 1 The wind is sweet-scented and is gently blowing favour of the army Birds and beasts are uttering

cries. All the quarters appear bright, the sun clear and the planet Venus is bright the polar star a shming in full. There the Ursa Major is revolving ound them in brilliant light Look rishanku star our forefather is shining along with he priest Vashistha Vishakha is the star of our line rook how it shines undimmed and the star Mula fed by the influence of Nairit is being continually touched and scorched by the staff like comet,-it is the star of the Rakshasas In short these things indicate the ruin of the Rakshasas. When one a doom draws nigh the star of his line becomes oppressed by other planets. Now water is clear and sweet, and the trees are jaden with various sorts of fruits and flowers. The vast Vanara host appear like the celestial army at the time of the destruction of the Tarakasur O Arya i Just be cheerful at these sights.

At isst the dust raised by feet (and hands) of the Vanaras covered all quarters and the sun Like clouds moving under the sky they passed hills and forests darkening everything in their march towards the south haiting from time to time in piaces in valleys with clear water fruit inden forests and up on woody hills. Then Vanaras indulged in various pranks by nprooting trees tearing down creepers, and by climbing down rocks. Thus the Vanara host marched day and night Their object was to rescue Janaki so they did not want to take any rest At di tance the Sabya and the Malaya hijis were seen. The Vanaras climbed them in joy They disturbed the forest by their speed and mineral dusts being gradually raised by the wind from the Tahva hill covered the army Various kinds of

2 of Meghduta A favourable wind slowly and gently argos thee on.

^{1.} The description appears to be anomalous both the phenomena of the day and the night described at the same point of time

flowers bloomed on the hill, Ketaki, Sinbhuvata Vasavti, Kunda, Chiravillova, Madhuka, Vanjula. Vakul, Ranjaka, Tilaka, Nag, Cheeta, Patalika, Kovidara, Mucha, Arjuna, Sinshapa, Kutaja, Hintala Tinieha, Champaka, Kadamba, Neela, Asoka, Sarala, Ankula, and Padmaka. The Vanaras were greatly delighted at their sight. The hill had beautiful lakes, they were visited by ducks, swans and the Chakravaks; they were full of the sweet fragrance of lotuses, lilies and other kinds of aquatic flowers, Deer and swine were roaming about hither and thither. Some of the places were infested with lions, tigers and bears

The Vanaras bathed in ponds and lakes and became sportive They partook to their heart's content fruits. roots and honey. Like fields with ripe paddy the hill grew brownish vellow with the Vanaras After this, lotus-eyed Ram ascended the Mahendra hill. On getting upon its summit. Ram saw the vast ocean stretching far and wide, ever agitated by bellows Getting down from there, Ram entered the woods lining the shore, along with Lakshman and Sugriva, The high waves of the sea were continually beating against the rocky shore. Ram arriving at the shore, said, "Sugriva ! We have reached the sea My mind is filled up with strange thoughts The other shore of this dreadful sea cannot be seen is impossible to cross it without a contrivance. Sugriva halted at the command of Ram and Lakshman and the vast Vanara host for their colour appeared like a second sea! The heavy sound of their march drowned the deep roar of the sea The army was divided into three divisions and before them lay the far stretched sea ever tossed by the wind It extended unthwarted on all sides, no limit or bound was to be seen. It was full of fierce animals. It laughed with foam and danced with waves. The moon being up, the sea heaved in joy and the reflected moon danced in its bosom ocean was dreadful to look at like the nether Whales and Timingilas (devourers region whales) were swimming about hither and thither in great speed. Here and there were huge sub-matine rocks' they were luminous, as it sparks of fire, had fallen on the sea! The waters of the ocean were ever rising and falling. The sea was like the sky and the sky was like the sea. there was hardly any difference between the two. The sky had stars and the sea had clusters of pearls the sea had waters and the sky had clouds the sky and the sea met with one another. Deep roaring of the waves due to their clash sounded like trumpets. The sea appeared to he angry as if trying to rise and its deep roar thundered in the wind. The Vanaras in wonder stared at the sea with winkless eyes

¹ We get in Greek classics expressions like 'Wine coloured." Ohvo coloured Bea.

Near Rameswaram Setubendha there are Suhmanine rocks.

CHAPTER IV.

IN SORROW.

General Neela pitched his camp in due order on the sea-shore and Mainda and Drivida were patrolling round it for the encampment of the solliers In the meantime, Ram said to Lakshman "O my darling! Grief abates with time but since dear Janaki has been removed from my presence my sorrows have been daily increasing am not so much sorry beacuse Janaki is far away or that she has been stolen away by the Rakshas as I fir that her lease of life is limited O wind! blow there where is Janaki and breath over me after touching her limbs. It will be a source of consolation to me, to feel the touch of her body in the wind and perceive her look in the Alas! how bitterly Janaki cried uttering, 'O Lord, O Lord!" when she was abducted. That thought burns me now Her love burns me day and night fed by the fuel of her absence. I shall enter into the waters of the sea then love won't be able to burn me any more. This is enough for me that I am living along with Janaki on this planet—the earth With this consolation alone I am keeping up very life. As a piece of any land becomes wet in contact with distant stream so the news that Janaki is alive supports my life Alas I When shall I see lotus-eyed Janakı like royal fortune after victory in war? When shall I kiss those red lips after raising the countenance a little? When will she deeply embrace me with her throbbing breasts round like twine palms? Alas! She is passing her days like a husbandless woman, whose husband I am, Janaki the daughter of king Janaka, daughter-in-law of Dasarath and my spouse, how is she passing her days amongst the Rakshasas? As the moon rises in the autumnal sky by peering through the banks of clouds, so she will rise in glory after the dispersion of the Rakshasas by my arms. She is by nature shy and merry she has grown extremely

lean in distress and by fasting. When shall I banish my sorrows by piercing Rayan's heart with my arrows? When will that chaste lady shed tears of 100 by embracing my neck? And when shall I cast off all my sorrows like a piece of durty cloth?

By that time, the sun went down. Ram remained absorbed in Janaki's thoughts. He was some how con soled by Lakshman a words and then said his evening prayers.

to incur his hostility. O king! I do implore you earnestly to restore Janaki to him. Return his Janaki before he reduces this prosperous Lanka to ruins, or before it is besieged by the Vanara host. I am your brother, this is why I am requesting you repeatedly Give back Janaki before Ram discharges his irresistible arrows, bright as the glowing sun, for your sure death. O king! Banish anger from thy mind it destroys one's happiness and virtue. Keep up your honour, reputation and uprightness. Be thou be pleased and allow us to live with our wives and children. Then the Rakshasa Lord, Ravana. on hearing these words of Vibhishan, entered his palace by leaving everybody there.

After this, pious Vibhishan arrived at Ravan's palace. next day early in the morning. It was massively built, high as a cliff and its spacious halls were symmetrically designed. It was guarded on all sides by a band of faithful men. It was peopled by intelligent and devoted followers, and its breeze was ever agitated by the heavy breath of infuriated elephants. Conches and trumpets were being blown here and there, damsels were roaming about thither. Its spacious gate was made of gold and a number of people thronged in front of it in the public street. They were engaged in various sorts of idle discussions. The palace seemed to be the residence of the Gods, Gandharvas or the Bhujangas. Vibhishan in brilliant apparel entered the palace as the sun enters a bank of clouds. At the time of entrance, he heard the bards versed in the Vedas to sing the glory of Ravana. He saw the priests, versed in Mantras, standing in a file with curd, clarified butter grains and flowers in their hands.

After entering the hall Vibhishan approached the resplendent throne of Ravan and bowed to him and after showing his honours to the king, he sat upon a golden seat as beckined be Ravan Then Vibhisan

¹ Mythical creatures superior to mortals but literally means snakes

addressed the king in well meaning words. Oking l Various kinds of eyil portents have commenced since Janaki has placted her feet oo Lacka Fire does not increase in volume though fed with sacrificial offering offered with mantras, before it kindles it is clouded with smoke and afterwards it continues to emit smoke and sparks, reptiles are seen in places of worship and in sacrificial room kitchen and in the place where sacred fire is kent. Ants are found in articles to be offered in sacrifice the cows have grown milkless and the elephants are without their temporal sweat. Horses are bungry and are neighing poorly Asses mules and camels are found to shed tears and they cannot be cured even by treatment. Ravens' in flocks sit upon the roof of the palaces and cry themselves hoarse. Vultures stare even sitting on the roof of the palace ! Jackals hawl manspiciously morning and evening coming oear Thundering cries of ravenous beasts are often heard at the city gate. O king to order to prevent all these evils return Japaki to Ram. If I have said anything against you through my ignorance please do oot mind it. All the Rakshasas and the Rakshasis will have to pay the peculty for this abduction of Sita though none of your councillors have advised you thus but I must tell you what I have myself seeo and heard. I request you to listen to my friendly advice" On bearing this reasonable speech of Vibhishan Rakshasa king Ravana glowed with rage and angrily said "I do not see anything any where to be afraid of It is not my desire to return Janaki to Ram. To speak the truth even if he appears on the field of hattle with the gods on his side he wont he able to stand my might "

Thus Rayao curtly dismissed Vibhishan.

¹ Please mark that there was Veternary science even in such distant post.

² The Raven himself is hourse that crocks the fatal entrance of Duncan under my bettlements." Macbeth.

CHAPTER VII

THE COUNCIL OF WAR

Ravan was deeply fond of Janaki and was ever absorbed in her thoughts. He became daily afflicted by the consequences of his sin and by the remorse of his losing respect amongst his own people. He began to hold councils of war with his ministers and followers, though war was not desirable at all

Ravan clad in gorgeous apparel got upon his car worked with pearls and gems and covered with golden net, drawn by well-trained horses and proceeded towards the royal Assembly hall, and the Rakshasa warriors went before him armed with various weapons. Elephants, chariots and horses followed him in files Trumpets and conches were blown aloud Each inlet of the city was thronged with troops A golden, umbrella, like the moon stood over his head, and on his two sides white chowris with filaments of gold were being gently waved Hundreds of Rakshas lined the streets standing with folded palms. They greeted him with their salutes sang his praise and prayed for his victory

At a little distance stood the royal hall, built by Viswakarma the architect of Heaven Its floor paved with silver and gold and in the middle stood a crystal dias¹ worked with gold, Four hundred Pisachai guarded that hall Ravan arrived there with resounding air by the deep rumbling noise of his car An excellent jewelled seat awaited him That was covered with soft deer-skin and was furnished with pillows, Ravan after lighting from his car got upon that seat and addressing his emissaries said, 'some council about war is necessary, Just call the Rakshasas here"

On receiving the royal mandate they all instantly dispersed in various directions and summoned the

¹ In some readings it is coverlet and in some these descriptions do not occur at all

Rakshasas from their beds and cardens. Then the Rakshasas came some on elephants some on horses some in cars and some on foot. They bowed to Rayan and he received them with due honour. They took their seats according to their respective ranks. There were councellors and others. In the meantime Vibhlshan entered the hall got down from a spacious car of gold and greeted Rayan after announcing his own taking his name Shuka and Prabartha offered seat to the assembled person Every one wore excellent apparel was adorned with cold and lewels. The scent of Agaru Sandal and of garland filled the air Every one was silent and repeatedly looked at Rayan's face They were warlike and earried arms Thereupon Rayan appeared like Indra amongst the Vasus Then Ravan after casting his look round the assembly said to General Prahastha My four fold forces are well disciplined and versed in the art of war now order them to guard the city with vigilence. Then Prahastha went out and stationing troops to every inlet of the city within and without bied back and said. I have carried out your orders now tell me what is your derire"

Then Ravan said You yourselves know what is good or bad what is desirable or not, what will conduce to happiness or sorrows in times of danger and that action never fails what you decided after due deliberution. To speak the truth it is due to your assistance that we are enjoying the kingdom with safety. The great hero Kumbhakarna has been asleep for six months and it is for this I do not break his sleep but he is now awake You know I have brought hither Rama beloved wife from Janusthan that damsel is graceful but she refuses to accept me at any cost. In the whole world there is none so heautiful like her Her walst is slim hips are heavy and the countenance is like the autumnal moon She is glowing like an image of gold and quite startling like the magic illusion of Maya The soles of her feet are reddish and soft and her nails of pink hue She is radiant like sacrifical fire and glittering like the glowing sun Her eyes are expanded, and her nose pointed I have been simply bewitched, Love overcoming my feeling of anger is consuming my heart day and night It is even eating into my gracefulness Janaki has asked me to wait for a year for Ram and I have agreed to her proposal I feel quite exhausted for love, just like a tired horse I know not how Ram will cross the dreadful sea with his Vanara host? Rather it is difficult to infer anything since a single Vanara could commit so much mischief Though we need fear no man, yet decide according to your own intelligence what course of action is best. Formerly, I achieved victory in war against the Gods and the Asuras with your help, now help me in this matter. I have received information that Ram and Lakshman having heard about Janaki from their emissary's lips have advanced towards the sea with Sugirava and other Vanaras Now, think of the means by which we can slay them and avoid restoration of Janaki I never fear that a man will ever cross the sea with Vanara troops and conquer me Not to speak of a man, none in the world will even dare do this, surely victory is on my side "

At this, Kumbbakarna angrily said, 'O king the time for decision was already past the moment you abducted Janaki being bewitched with her beauty There was time for our decision before that Wise is that monarch who acts thoughtfully and never repents any deed done in indecent haste. In fact, it was highly wrong of you to carry one's wife by force If you but informed us before being engaged in that act certainly some remedial means could have been found out. If any wrong act is done without any previous consultation then it becomes a source of trouble, like clarified butter oflered in an impure sacrifice. The monarch who has no sense of what is to be done before and what to be done after is devoid of any sense of polity, to speak the truth, who is so fickle, his enemies always remain on their alert for his weak moments though he might be exceedingly

powerful Oking! You have acted without thinking about the consequence. It is rather your good fortune that you have not heen yet destroyed by Ram. I shall however help you in hattle and fight against Indra Agani Suryva Vayu Kuvera and Varuna whoever he might be I am huge as a monotain and if I rush with a holt even Indra will be stricken with fear Be comforted I shall kill Ram before he discharges a second acrow after the first. I shall confer victory on you and shall devour the Vanaras Banish your fear eat drink and he merry and do what is good. After Rams death in my hand surely lanak will he yours.

The Rakshasas were foolish and short sighted they submitted to Rayana with folded palms enough of arms and troops so we do not see any cause Thou hast conquered the Uragas of Bhocaptured Puspaka Ratha by defeating and Kuvers the Yaksha king who resides in the Kailash mountain and takes pride for his friendship with the divine Lord Mahadeva The Danava king Maya in order to live in friendship with you has conferred on you his daughter Mondodari He is proud and mighty but thou hast humbled his pride in battle You have suq dued the Naga king Vasuki Takshaka Shankha and latt in the neather region The Danavas known as the Karkevas who are haughty for the boon they obtained from Gods and are invisible were defeated by you after a year s struggle and you learnt magic from The sons of Varuna are exceedingly powerful and they came to fight with their divisions of fourfold forces, but were defeated by you The might of Yama as like that of the ocean ats mace as like fierce crocodiles and sharks, his nose like violent waves, his servants like snakes, fever is like fierceness of the sea you boldly plnnged into that ses and prevented death body every Rakshasa is pleased with your There are fnnumerable formidable Kaha trivas and Ram can't be in any way superior to them

Infantry cavalary fighters on elephant's back and those who fight on chariots.

and you conquered them all by your might Now, why should you bother seriously at all? Be comforted Indrajit alone will conquer the Vanara host He has obtained rare boon from Rudra' the God of gods, by performing an excellent sacrifice Once the heavenly hosts was chastised by this hero. He took Indra as a prisoner of war, who was at last released at the request of Brahama, the Grand Sire of creation. O king! Now commission Indrajit he will be able to achieve the object. The present trouble has been caused by a common human being. There is no special cause of anxiety, surely, Ram will meet with death at your hand.

Then general Prahastha, dark like a cloud, said to Ravan with folded palms, "O king, what to speak of man I myself subdue the Suras, Asuras and the Gandharvas When we were indulging in pleasure and luxury from a sense of security, then Hanuman deceived us by entering the city. Now that villain will not escape punishment so long my life is in meJust order me I shall denude the world of all the Vanaras. I shall protect you from the fear of the Vanaras Rest assured nothing untoward will happento you for the crime of abducting Sita"

Then heroic Durmukha gently said, "O king we can never brook any defeat from the Vanaras, I shall save you from the Vanaras by destroying them all alone whether they enter the sea, or fly into the sky or hid themselves in the nether regions there is no escape from my hand"

Thereafter, warlike Vajradanstra angrilv broke forth taking up parigha weapon stained with blood and fat "O king? What accrues by killing poor Hanuman while Ram and Lakshman and Sngriva will remain untouched To speak the truth I shall alone dispense the Vanara host by this lance and slay those three villains My Liege! I have another thing to submit Victory attends him who is energetic and

¹ Mace

skilful. I am now speaking about that device. You see the Rakshassa are adept in black art and mighty Let them assume human forms and appear before Ram and tell him distinctly. O prince! Bbarat has sent us for your help. On hearing this Ram will at once come at Lanka with his army. Then we shall attack him on half way and destroy his army by our weapons and shall shower on them arms and stones by stationing ourselves in the sky.

Thereupon Nikumbha son of Kumbha Karna observed with anger look Ye Rakshasas live in peace with our lord. I shall alone destroy the Vanaras along with Ram and Lakshman.

Then Valtadaostra said Remove your lethergy be up and doing about the achievement of your object I shall alone devour all the Vanaras Go and drink to your hearts fill I shall destroy the Vanaras this day

CHAPTER VIII

THE DEBATE.

Then heroic Prahastha after a moments thought said O king! He must be a foolish person who does not drink which he finds within his reach after entering into a dense forest full of ferocious animals. Enjoy yourself with Janaki at ease, setting your feet on Rams head Behave like a cock and attack her again and again. What fear is there after the gratification of your desire? If there arises any cause of anxiety at all you will be quite competent to ward that off The great heroes kumbhskarna and Indrajit can subdue even Indra

Equity magnanimity dissensions and punishment are the four means of accomplishing ones object, of these we adopt chastisement as our means. To be brief, our enemies will surely be vanquished by our prowess"

Than Ravan praised Prahastha and said, 'O, hero! Just listen to an incident of old Once upon a time, I saw a Nymph named Pejrker was going to Brahma the Grand Sire of creation She was bright like a burning flame At my sight, she hid herself in fear But I at once caught hold of her and made her naked After that she went to Brahma like a crumbled lotus Hearing of my conduct from her lips, Brahma uttered a curse. "Thou wicked soul! Henceforth if you apply force against any woman your head will sunder to pieces since then I am living in fear of that curse, that is why I do not employ force against Janaki My might is like that of the ocean and motion is like that of the wind Ram is quite ignorant of my prowess hence he is proceeding towards Lanka who dares to provoke a sleeping lion awaiting like Death in its den? Ram is advancing because he has not yet seen my arrows like dreadful unsubdued snakes As the sun robs the stars of their light so I shall rob him of all his prowess. Even thousand-eyed Indra and Varun cannot subdue me This city once belonged to Kuvera, I have occupied it by my own valour"

Then noble Vibhishan said to Ravan 'O chief of the Rakshasas! Janaki is like a dreadful snake, her body is like that of a snake, her thought is poison, her smile is like fangs and the five fingers of her palm is like five hoods! Why have you tied this fatal snake round your neck Before Lanka is besieged by the formidable Vanaras, restore Janaki to Ram, before the heads of the Rakshasas are lopped off by the sharp arrows of Ram, return Janaki to Ram, Surely, Kumbhakarna, Indrajit, Mahaparsthwa, Mahodars, Nikumbha, Kumbha and Alikaya wont be able to stand before Ram, you won't be able to save yourself if you take shelter of Surya, Vayu, Yama or Indra, or hid yourself in heaven or in the nether region"

At this, Prahastha remarked, "O hero! In battle

we are not afraid of the Yakshas Gandharvas wby should we be afraid of Ram a human being?

Then plous Vibhishan said "Prahastha I What you Mahodar Kumbhakarna and the king have said about Ram will never he fulfilled like salvation in the -case of a sinner There is none amongst us who can slay Ram Is it possible to cross the ocean in a raft? Ram is virtuous and highly accomplished he is born of the Ikshaku line even the Gods are outwitted by him Prahastha ! You are boasting simply because Ram a arrows have not yet pierced your heart. Rams shafts are absolutely fatal and like thunderbolt. How will you be able to stand the might of Ram To speak the truth you are enemies of Ravan in the guise of friends You are advising him thus simply for the destruction of the Rakshasa race Rayan is in the coils of a formidable serpent with thousand hoods Just save him from that fatal snare. He is about to be drowned in the sea of Ram's prowess just drag him up by his hear I have expressed my candid opinion without any fear and I ask you to return Janaki to Ram this will be good for the Rakshasas as well as for the king He is a just counsellor who advising his master ofter properly ascertaining the prowess of the enemy and of their own

Then Indrajit hearing this speech of Vibbishan looking like the preceptor of the Gods and O uncle I Wby do you say like a panick stricken fellow I Even he who is not born of the Rakshasa race could not speak like this could have acted like this Herolc-valour might and energy of our family are not to be found only ln you What to speak of the Rakshasas as whole any ordinary person can slay those two princes then why do you frighten us thus? Indra is the king of the Gods and I have brought him down as a captive on earth and the Gods in fear dispersed in disorder at that sight I plucked the tusks of the beavenly elephant Airavata I am the terror of the Danavaa and have humbled the pride of the Gods shall I then be afraid of these two men?

Then heroic Vibhishan said to spirited Indrajit, "My darling! You are yet a boy Your intellect has not yet been ripe and you have little knowledge about what to do and what not You are talking like this for your own destruction as being the son of Ravan, you are not preventing him from such a dangerous act You are his son only in name, rather an enemy in the guise of a friend You have been possessed by evil genius, you are young and rash, both you and he who has summoned you to this council will be destroyed by Ram Ram's arrows are quite death-like and can reduce the world into ashes Who will be able to stand them? O Rakshasa-chief! Go and pacify Ram by returning Janaki adorned with jewels let us live peacefully in Lanka"

Thereupon, evil-minded Ravan said harsh words to Vibhishan in anger It is better to live with an open enemy, or even with an angry serpent, but never with a secret enemy in the guise of a friend I am not ignorant of the (treacherous) nature of kinsmen, one-is delighted at the ruin of another. They hate him most who is the best amongst them, who is virtuous and might even be the pillar of the state, and if he be a hero they wait to pounce upon him in opportune moment, the hearts of these treacherous fellows are full of deceit and are really dreadful I shall now narrate what some elephants are said to have remarked at the sight of a man with a noose amongst the lotuses. The elephant said We are not so much afraid of fire weapons or noose as of our selfish kith and kin. It is they who tell others the ways of taking us captives Therefore kinsmen are to be feared most of all As milk is to be found in a cow. fickleness in a woman, and meditation in a Brahmin, so cause of fear lies in a kinsman. Bibhishan! Perhaps you can not bear that I am lord of immense riches, and the Vanquisher of my enemies over the three worlds, friendship with a villainous person is as unstable as a drop of water on the leaf of a lotus, it rains or thunders like an autumnal cloud, but can never being quite wet. As an elephent soils his

body after bath by blowing dusts with his reunk to a villatious person uprosts his former love or affection. As a snake hattily leaves the flower by sucking its honey so friendship with a villatious person quickly terminates and it is fruitless just as a been disapposited ever about a drip of lioney however much it graws the I asha flower. Shame unto you! Had it been any body clied would have at once cut off his head for talking like this.

Then rruthful Vibhisuan liearing such harth expressions of his elder brother stood up with a mace in his hand along with four Rakshasas and angelly said O king! You are my elder so respectable like father but you have no religious insight hou are greatly mutaken do what you like but I shall not brook all these listsh expressions I told you what was good for you only whose end is night he could be offended with my words. It is easy to speak what one delights to hear but it is rare who dates to speak an unpleasant thing but meant for good as well as he who can listen to them. How could I he indifferent about your dittinction like that of a brilliant plant And could I indifferently look with my own eyes and you to be slain by the arrnws of Ram Even he who is a great hero and skilful in the use of arms crumbles like a bridge of sands at the approach of his doom. You are my superior please forgive me for what ! have said for your own good and be mindful about your safety O king I leave you now may you be happy withour me O King I asked you to forbear for your own welfare I prevented and rhwarred you for your good but that was quite unpalatable to you To him whose end draws near the word of a true friend becomesunpleasant and disagreeable "

CHAPTER IX

THE CONSULTATION.

After saying hard things to Ravan, noble Bibhishan instantly appeared before Ram and Lakshman He was shining like a lightning. The Vanaras spied him above the sky Bibhishan had four followers with him they were clad in excellent apparel and equipped with armour and weapons Seeing those five Rakshasas from distance Sugriva became anxious, and pointing them to Hanuman and others said, Look there! An armed Rakshasa with four others are coming to be killed." As soon as the Vanaras heard those words they uprooted stones and trees and said, just order us we shall kill those rascals without delay. They will surely give up their ghosts."

Then Bibhishsn arrived at the northern shore of the sea. He was calm and fearless and appearing before Sugriva, said in a deep voice. There is a wicked Rakshasa named Ravan. He is the chief of the Rakshasas and I am his youngest brother named Bibhishan, he has carried off Janaki from Janasthan by killing Jatayu. Now that poor lady is confined within his palace and is always guarded by hundreds of Rakshasis on all sides. I repeatedly requested Ravan to return Janaki, but his doom being near he did not listen to well-meaning words as a dying man refuses to take medicine. He abused me and insulted me. Now having abandoned my wife and children I have sought your shelter. Ram is the refuge of all, go and tell him that Bibhishan has come."

Then Sugriva hastily appeared before Ram and Lakshman and angrily said, "Some one from the enemies has unguardedly entered in the midst of our army. He will kill the Vanaras in opportune moment as Uluk destroyed the Vayasas We ought to be careful about our consultations and actions about ourselves and the enemy The Rakshasas are warlike and can assume different forms at will They do injury to others by

temaining cancealed and by adopting crooked policy so they should not believed. This new comer certainly is a spy of Ravan if he can once g it his admission here he will see discuss on amends the six of when we shall be off our guard from our sent, of confidence in him this hereal fellow will help our destruction. We should collect friends and not enemies. The newcome is name is Bibbishan he to Ravan's youngest brother they are our enemies how can whether him? That fellow at the instruction of Ravan with four petrons has southly your protection. It is project to kill him now. When you will bak in his comfidence le will destroy you so it is destrable to kill him by striking him violently. General Sugriva became silent after expressing his opinion thus in anger.

Thereupon noble Ramand to Hanuman and other Vanatas. "You have heard the rea enable up ech of Sugriva which he has just now made about Bibbid an He who wants abiding proop rity he if ould give advice even to necomply hed freed. Now I want in know your opinions in this matter." Then the well wisher Vanatas said to Ram. O hero! There is nothing unknown to you in the three worlds you are now speaking thus simply to honour us and out of your regard for friendlying you are we can densiderate and you have great confid nee on your friends. Now let the wise consellors express their individual opinion before you."

Thereupon Angada remarked O haro I Biblishan has come from the enemy's camp therefore there is much to be believed Treecherous people conduct themselves defitly and they strike whenever any opportunity presents itself to them such a thing is dreadful. It is proper to act after considering pros and consoft everything. One should be sought for virtues and abandoned for vice. You should forsake Biblishan if you find any great fault in him or take him in if he possess some great virtue.

Then heroic Sharabha said "Immediately engage

spies to watch Bibhishan First let him be thoroughly tested by keen spies, then accept him "

Thereafter, wise Jamvuban after quoting the Shartras said Ravan is our mortal enemy and Bibhishan is his brother so there is much to fear

Then Mainda after deliberation said, 'Ram' Bibhishan is Ravan's brother, first ask him everything in gentle words. First test him and see whether he is wicked or not, then do what you intelligently decide to be done"

Then Hanuman versed in the shastras and chief of the counsellors said, "Ram 1 You are wise, intelligent and a speaker, even Vrihaspati, the preceptor of the Gods is no match for your eloquence Now I am telling you something, not being inspired by any ambition for eloquence, or vanity, but in course of duty I cannot approve of what has been advised by your ministers for testing Bibhishan in the first place no such thing is possible It is not possible to verify or test anybody without engaging him in something, but such sudden commission is not proper What has been said about setting spies on him, it is useless to employ any spies when a thing is quite palpable I have something to say about time and place which has been just now observed, just listen to me Bibhishan has arrived in right time and place Ravan is vicious, whereas you are virtuous, he is wicked, you are faultless and heroic That Bibhishan after examining these things has come to this place is quite becoming of him I have something to add after Mainda's suggestion for testing Bibhishan by spies, You see whenever any thing is asked, an intelligent person grows anxious Though some real truth may thus be gathered, but if the new comer be a friend or if he seeks happiness he will feel annoyed by such fruitless scrutiny. It is absolutely an unfounded assertion to say that an enemy's intention can be gathered by mere questioning him You yourself talk to him and gather his real intentions from his voice To speak the truth when Bibhishan gave his

introduction no trace of his wickedness could be detected even satisfied look was seen then bow could I subject him? He who is treacherous can not appear to be quite hail and cheerful Bibhishan's words were not in any way diplomatic then how could I suspect him? It is not at all easy to conceal one's real motives, they perforce reveal themselves. This action of heroic Bibhishan is not in any way unnatural Bibhishan after considering your warlike preparations, Rayan's vanity of power death of Vali cotonation of Suftiva has wisely come hither for throne. If we consider all these things, it is desirable to take him in Ram! You are wise I have said this noticing sincerity of Bibhashan now do what you think best.

Then Ram versed in the Shastras cheerfully observed "O Vanaras I You are my well wishers. I shall tell you somthing about Bibbishan You see Bibhishan has come as a friend even it some fault may be detected in him still I can not forsake him now It is not ignoble for the good to give shelter even to a bad man when he seeks protection.

Thereupon, Sugriva said with reasons. It is not at all proper to take him in whether he is good or bad who forsakes his brother in times of danger And what guarantee is there that he will not desert us in peril."

There Ram after casting his look at the Vanatas with a smile said to Lakshiman "What friend Sugriva has observed can not be spoken unless one is well versed in the shastras and devotion to the aged but I know there are two kinds of reasonings one popular and the other subtle to account for the separation between brothers amongst the kings. I shall mention that now There are two kinds of enemies, once is kinsman and the other ones neighbours those two commit mischief whenever they got any opportunity. Those who wish well are sought by the people, but sometimes they are discarded by the kings. Hearing this Bibhishan has come here what you have pointed out about the faults of taking in ones enemy has its other side too.

Bibhishan If the brothers live in amity, there may exist love between them or there will ensue quarrel and fight. Now Bibhishan has quarrelled with his brother hence he has come here, so it is proper to take him in everybody cannot be a brother like Bharat, nor a friend like you"

Then Sugriva with folded palms observed, "O hero! Bibhishan has been deputed by Ravan so he should be repressed. We shall be off our guard and then he will confer our ruin. It is for this that he has come here. He is Ravan's brother, so he should be killed with Ravan."

Then Ram said "Bibhishan may or may not be silly in mind but he wont be able to do me the least mischief, I can destory all the Rakshasas at ease I have heard that once a hunter previously killed the pigeon's, mate but seeing him taking shelter under that tree, the pigeon received him hospitably and gratified him with his own flesh' If a bird's attitude towards its enemy be such then how can a man like me behave otherwise? Let me tell you what has been sung by truthful Randu, the son of Maharshi Kanwa, He says that enemy if ever seeks protection with folded palms you should give him shelter It is the duty of the virtuous to protect his enemy be he coward or haughty if he take shelter being oppressed by another He commits a great sin who does not either through fear, or intentionally give shelter according to his might to him who seeks his protection, and he incurs ill-fame If the person who has taken refuge is destroyed in presence of him then all the sins of refugee will be heaped upon the head of his protector Vanaras! All these evils occur when one forsakes him who asks for protection and it stands in the way of salvation Hence forth I shall act like Kandu and shall give him protection whoever will declare that he is mine. O Sugriva bring soon Ravan or Bibhishan, whoever he might be. I shall give shelter to him"

Still Sugriva said, "Ram! You are virtuous honest

and there is nothing to wonder that you will speak like this. Hanuman Las examined him carefully and my mind too prophesies him to be truthful and pure Virtuous Biblishan is wise, let him come here and be friendly with us occupying the same position as we do

CHAPTER \

PARPHHUM BITH OZITTAM

Biblishan thus being exceedingly delighted by the assurances of Ram cast his looks downward towards the earth and alighted from the sky with his four faithful followers. He boxed slown to Ram and his followers did in their turn

Bibbishan then said to Ram Ram! I am the youngest brother of Ravan he has in ulted me greatly. Thou are the shelter of all so I have sought the protection. I have renounced all the wealth and plea ures of Lankn my life and happiness are at your disposal.

Theteupon Ram looked at Biblishan with eaget eyes and said "Biblishan I Just tell me about the attength of the Rakshasar"

Biblishan and Oprince the Rakibara king Rayan has been rendered indestructible by the boon of Brahma His second brother is Kumbhakarna he can be a worthy match of Indra on the field of battle I am the younge t Prahastha is the commander mechief of Rayan he defeated Manibhadra on the Kailash mountain Indrailt is his son. He fights by putting on impene trable armour gloves of cowlifd for the projection of fingers and while engaged in fighting he would make himself gulte invisible. This hero by pleasing the God of fire would render him invisible and fighr terribly against the enemies huit Mahodar Mahaparswer and Akampan are the commanders of Rayan Their mightis like their master & Ravan a crackfarmy will be about tens of hillions. They live in Lanka and feed upon flesh and blood Ravan fought ogainst other kings with

this army and none can stand his assault, even the Gods flee away in fear."

Having heard all these Ram weighed everything carefully in his mind and said "Bibhishan! I quite appreciate what you have said about Ravan's prowess But I tell you truly that I shall destroy Ravan with his sons and generals and shall invest the crown on you Then Ravan whether he enters the nether region and takes refuge under Brahma he will not escape with his life, I swear by my brothers I shall never return to Ayodhya without destroying him with his brood"

Then virtuous Bibhishan bowing to Ram said "I shall help you as much as it lie in me to destroy the Rakshasas and to conquer Lanka and I shall be henceforward enemy of Ravan"

Ram then embracing Bibhishan in great delight said to Lakshman 'Go and fetch water from the sea I have been greatly pleased with Bibhishan, appoint him as a king"

Then gentle Lakshman at the command of his elder brother brought water from the sea and performed the investiture ceremony to the throne of Lanka The Vanaras, seeing Ram thus behaving nobly with Bibhishan chattered in joy, and praised Ram Then Sugriva and Hanuman said to Biblishan, 'O Rakshasa-chief. just devise means by which we shall be able to cross the sea" Then pious Bibhishan said, Let Ram seek the help of the ocean The sons of Sagar opened this vast ocean, this Ram is a kinsman of the sea and the ocean will never be indifferent to Ram" Then Sugriva coming near Ram said, "Ram! It is Bibhishan's desire that you should approach the ocean1 to cross the sea." Hearing this Ram was greatly delighted at this good advice and with a cheerful face asked Sugriva and active Lakshman to arrange everything for his respectful reception and said. "This advice of Bibhishan appears to me to be very happy and proper. Sugriva is learned and you are also wise, do what you think best after consultation"

Thereupon Sugriva and Lakshman in respectful words observed "O worshipful lord! What pious Biblishin has advised is certainly favourable to us. Even Gals like Indra and others can not reach Lanka without constructing a causeway over it so it is necessary to work according to Biblishian's instructions. It is improper to delay any lurther. Let us g. and pray to the ocean. Ram then say on the scashiore and being seated on a kusha seat like a tongue of fire on the seaterficial later.

CHAPTER M

SHUEA & MESSAGE

Ravan had a spy named Shardula. Being command ed by his master he appeared on the sea she re to reconnotine the sea may commanded by Sugriva on the other side of the sea. He returned in great haste to Ravan and said "O king! The Vaniara and the Bhalluka hosts are vast like the sea. They are advancing towards Lanka. King Dasarath a sons Ram and Lak liman are exceedingly be autiful. They have arrived at the seasinger for the rescue of Januar. The Vaniara army has infested all quarters. It is necessary to ascertain their number. Send emissatics to achieve your work by policy.

Thereupon Ravan anxiously sald to Shuka "Shuka I Go at once to Sugriva and tell him in sweet and gentle words Sugriva! You are born of toyal family You are the son of the Riksha king and thou are heroic. You have nothing in gain or lose by hell ing Rom even if there is some questinn of gain I am roo like your brother. Though I have carried off Rams wite but what is that to you Go back to ki kindhya. Not to speak of the Vanaras and human beings, even the Gods and the Gandharvas cannot come to the city of Lanka."

Then Shuka assuming the form of a bird soon flew

to the sky, and after traversing a great distance approached Sugriva, and without getting down he delivered Ravan's message to Sugriva from above. The Vanaras seeing him thus talking from the sky, by a mighty spring caught hold of him to clip his wings and to kill, him by fist-blows and brought him down on earth. Thus being oppressed by the Vanaras Shuka, piteously cried out, "O Ram! It is not proper to kill an envoy forbid the Vanaras. That every one who without delivering his master's message gives out his own views deserves to be killed."

The virtuous Ram out of pity towards Shuka asked the Vanaras to desist, and the Vanaras let him off Shuka again got into the sky and said, "O King of the Kapis! Ravan is cruel and treacherous tell me what shall I say to him?"

Heroic Sugriva then replied in a bold tone. "Deliver this message to Ravan on behalf of me Rakshasa king, you are not my friend, nor dear to me. I have no reason to be kind to you, nor you are my helper in any way You are Ram's enemy and Ram will destroy you with all your kinsmen O Villain we shall destroy Lanka with all the Rakshasas There is is no escape from Ram's hand whether you hide yourself in heaven or in hell or even if you take shelter at the feet of Divine Lord Byomkesha. I find amongst the Rakshasas, Pishachas, Gandharvas or amongst the Gods that can save you The only proof of your valour is that you killed old bird Tatayu infirm with age If you boast of your prowess then why did you carry off Janaki in the absence of Ram and Lakshman who are irresistible Have you not yet understood that he will destroy you without fail " Then prince Angada said to Ram, "perhaps, he is not an emissary but a spy of Ravan has come here just to ascertain your strength. Whatever might be, capture him so that he may not go back to Lanka This is my view."

Thereupon, the Vanaras at once bound down-

Shuka Shuka began to cry helplessly and the Vanaras began to beat him hard Shuka being molested by the Vanaras cried Alas Ram I The Vanaras have plucked my feathers and are piercing my eyes. I was born at night and all my sins will visit your head.

Then Ram preventing the Vanaras said He is an envoy so let him go

CHAPTER XIL

THE BPISODE OF THE SEA

Theo Ram lay down on the Kusha grass on the sea shore facing the east with folded palms. At that time his arm served for his pillow formerly that arm was decorated with white and red sandal and various knods of golden ornam nes it was repeatedly touched by the hands of his mothers adorned with pearls and gems and at night Janakis beautiful head rested on it that hand was like the Serpent king Takshik; lying on the stream of the Gaoges. It was the protection of the sea firt earth it contributed to the sorrows of the enemies and to the delight of his friends. It was long like a bolt reached up to the kness and this hand gave away hundreds of cattle in charity Ram having made that right arm his pillow lay silently on the shore of the ocean deliberating either he would achieve his object or dry up the sea.

Three nights passed Ram prayed to the ocean but still the God of the ocean did not appear. Then his anger was up and the ends of his eyes became red. Then addressing Lakshman close by Ram remarked "you see the God of the ocean has not appeared to me yet, how proud is he. Haughty people consider

¹ The belief was, that if a person lost his life for no fault of his but at the connivance or in the presence of another whose protection the former had sought, all the inequities of the former will visit the latter for thus sin.

gentleness, forgiveness and sweet speech in good people as weakness, and are simply despised by them as signs of worthlessness. He who is haughty, wicked or unrighteous and who advertises his accomplishments, and he who punishes another without judging his guilt or innocence, is respected by the people! Lakshman! Fame, Victory and Reputation can not be won by gentleness, Now, it is necessary to display my prowess to the ocean. This day by my arrows, the fishes will lose their lives and their dead bodies will choke the waters of the sea. I shall this day cut in pieces the trunks of the water-elephants and dry up the sea with its Conches and Oysters. You see, the Ocean thinks me powerless because I am forgiving. It is certainly improper to forgive such a person. My boy!

Go fetch my bow and snake-like arrows I shall even now dry up the Occan and the Vanara host will march over its dried bed It is the abode of the Danavas I shall surely agitate it."

Saving this, heroic Ram took up his bow and arrow His eyes grew dilated with rage and he looked dreadful like the Doomsday fire, and after bending his bow discharged his shaft with a thundering boom, that seemed to shake the earth. As soon the shaft was discharged it burned with its own fire and in violent speed entered the sea. It heaved the ocean violently, thundering sounds were heard and the aquatic animals sea serpents were thrown up with great force, and the waves with sharks crocodiles heaved up like the Mandara hill and burst into whirling eddies. A terrible confusion fell on all

In the mean time, Lakskman holding Ram's bow, preventing him said "O worshipful lord! It is not proper for you to smite the ocean thus A man like you is never swayed by passion. Now, devise some means for the attainment of your goal" At that time; the heaveanly saints appearing in the sky began to dissuade Ram in loud voice.

Then Ram addressing the Ocean said! "I shall

dry up the sea with the nether record its waters will be gone and dusts will true from its hed. The Vanntas will eross it on for It is due to its vanity that it does not pay heed to me."

With the e words Ram fixed an arrow to his how and consecrated it with Brahma mantras. As soon as that arrow was drawn on the bow string the heaven and earth began to shake the planets began to revive in wrong directions the sky was covered with dirhors thunder began to peal again and laguin and heavy gale broke down trees. All the hising hence whiteked in fear and invisible creatures filled the quarters with their eric. Many lay down in trembling limbs with fear. The rea overflowed its shores, but Ram was not at all moved by these.

In the mean time the Lord of the occan appeared as the sun ris on the Ulaya hill. His colour was of emetald green, he was adorned with ornaments he wore a neklace of fem, and a wreath of flowers over his head and his eyes were expanded like the petals of notus. Like the Himalaya he was decked with the gens that grew in him. Waves brok in to eddie around him and he was surrounded by a cloud like mist. Along with him there were the sivers. Ganges and the Indus and mans, live herething snakes. Approaching Ram he said with fulded palms ofter creeting him duly "Ram! The earth alt water sly and fight being created by God tollow the course of nature as appointed by the Creator. Resites ness and fathomics depth are my two features I can not restrain my current on account of lear or from love of gain. I shall beat by whatever means you cross the sea and the equatic animals will not molest the Vanaras in any manner so long they cross the sea and for the smooth crossing of all. I shall remain as enlm as a piece of land.

Ram said O Ocean! My Brahms weapon is irrevocable now tell me where shall I discharge it ?

Then Ocean looking at the weapon said Ramil There is a place called Drumakulya just to my north

fierce-looking robbers like the Abhirs live there, they are vicious, they drink my water and I can't bear their vicious touch. Discharge your Brahma weapon upon them

Thereupon, Ram discharged his dreadful shaft and where it fell it became a desert. Mother earth was greatly smitten by that arrow, and water from the nether region began to swell up continually through that rent caused by the Brahma weapon. That waterspring thenceforth came to be known as the Vranakupa, and water even gushed through it like that of the sea. At that time, a terrible sound like the rending of the earth was heard. That sound and the arrow dried up the water. Then Ram, powerful as a God bless that tract saying. Henceforth this tract will be healthy and beneficial for the animals, it will abound in fruits and roots. Flowers and milky and sweet scented things and various kinds of medicines will be found here in abundance. In fact, owing to the blessing of Ram, the desert tract became an excellent place.

Then the Ocean versed in all the shastras, said, "O noble one! Blessed Nala is the son of Viswakarma and by the grace of his father, he has attained proficiency in the art of construction. You too love him dearly. Now let him build a bridge over me and I shall bear it ungrudgingly. Like the heavenly architect, Viswakarma, he too is skilful in construction,"

Saying this, the God of Ocean disappeared from there

There heroic Nala standing up submitted to Ram, "O hero! The God of ocean has stated the truth. I have received boon from my father and for that can build a causeway over this vast sea. Now, it appears to me that punishment (force) is best suited for the achievement of one's object. It is not proper to be charitable or forgiving towards the ungrateful. You see the God of ocean disappeared in the depth

from fear Formerly on the Mandara hill my father Viswalartma saul to my mother. O lady I your son healtrep cis will I like me I am Viswakartma sown begotten 322 and I am like him. Not heing questioned before I did not peak anythin till now. I shall huild a bridge over the sea let the Vanaras help me in this work even from this dir.

Then betote Rum engaged the Vanaras in Nalas s trice. The Vanitae hue like mountains che if ille entered the for t and brought lown hig trees on the shore Gradually the dure becam filled with Sala Advakarna Dhavas Lamboos Lurana Arlunar pilms Tilakas Tinihis Vilea Santaparna Lami karns Chura mink exaptle of er tree. The Vanneas uprented all the trees and brone is them like the aprai el flag talle f Indra Dirimla creeper Co-coanur rec Vakulas Nimba Harriss and libbitakus were I run he in large number. The he Vicaras placked has tooks and carry dehers with the help of machiner. There trees and times leing butled in great fire into the sa the scales bear last fell alternately. In fact, the sa heram of ally strated by the limiting of times and tree int it Heroi Nila with the life of ite Vanaras comm ne d building a hun fred Yosana haile ever the sea

CHAPTER NIII

THE CAUSINAT

Then with the help of the Vantas heroic Nila hegan to build the cin ewiy hundred Yoonas in length Some of the Vintas to protect the bridge from curvature took up plumb line and necessity rod Some carried huge allowed stones one of which were dark green like clouds and some black as rocks. They began to huild with tree and stones and all were animated with great enthusiasm and carry. Every

where the Vanaras were seen carrying huge blocks of stones and trees and there was a terrific din on account of continually throwing stones and trees into the sea. Every one was eager to display his skill and energy. Thus gradually, on the first day fourteen Yoyanas were built, on the second day, twenty Yoyanas, on the third day twenty-one Yoyanas, on the fourth day twenty-four Yoyanas on the fifth day twenty-three Yoyanas Thus Heroic Nala with great skill, like his father Viswakarma, with the help of the Vanaras built a beautiful bridge to the other shore of the sea Then the long bridge shone like the milky-way in the sky

Then the denizens of heaven appeared in the sky to witness that wonderful bridge. The bridge built by Nala was ten Yoyanas wide and hundred Yoyanas long Every one looked at it with eyes wide with amazement

The Vanaras jumped in joy That wonderful bridge was well-built, broad, and wonderful to look at and it appeared like the boundary line of the vast ocean.

Then Bibhishan, with mace in his hand and with his four Counsellors guarded the southern end of the bridge so that the enemies might not cross the bridge. Then Sugriva said to Ram, "Get upon Hanuman's shoulders and Lakshman on the shoulders of Angada The sea is far-stretched and these two Vanaras, rangers of the sky, will carry you to the other shore

At the head of the army first proceeded Ram, Lakshman and heroic Sugriva. A vast host followed protecting the sides and the rear

Some of the Vanaras jumped into the sea, some went over the bridge and some flew above like birds, A deafening noise was produced by their march which became mingled with the thundering roars of the sea

Thus they gradually crossed the sea. The Kapichief, Sugriva, settled his army in that tract abounding in fruits and roots Then the Gods and the Asuras seeing this wonderful feat of Ram approached him and respectfully said "O King I May victory attend on thee May you rule for ever this earth hound by the seas.

Thus the Gods and saints began to praise Ram.

CHAPTER XIV

THE EVIL OWENS.

Then Ram seeing evil omens on all sides embracing heroic Lakshman said Oh my darling | Let us now take our rest by encomping in this tract a land abound ing in fruits and drinking water You see evil omen s presaging the destruction of good many people are to be found every where Dust storm is blowing There man incessant earth-quake and the peaks of the hills are fast trembling! The dark gray clouds with thundering noise raining blood. The evening looks dreadful and red like the red sandal paste. Erruption is going on in the hurning sun and ravenous hirds and animals are piteously crying looking at the sun At hight, the moon is not visible much-its rays are hot and its disc appears to he dark and red as if the moon has arisen for the destruction of the people. The sun is intensely glaring its circumference seems to be red and a fierce blue spot is seen in the sun. The stars are enveloped in dust and vapour as if the Doomsday has come. You see crows vultures hawks are flying about hither and thither The jackals are howling presaging evils every where Lakshman i The earth will now he covered with the arms of the Vanaraa and Rakshasas and their dead bodies, and drenched with their blood Let us to day force our way with the Vansta hosts into Lanka-the city of Ravan"

Saying this Ram first proceeded towards Lanka holding a bow in his hand. Bibhishan Sugriva and others followed him with heroic toars. The Vanaras frew determined for the destruction of the Rakhas & At that time Ram was highly pleased with the patience and work of the Vanaras

CHAPTER XV

THE PREPARATION FOR FIGHT

Then Ram drew up his army in battle array

As the Autumnal night looks beautiful with the full moon so that vast post was graced by the presence of Ram. The earth shook and became highly oppressed by the vast Vanara hosts—stretching far and wide like the sea. At that time, great noise prevailed in Lanka, and trumpet and the sounds of the mridangas were continually heard. The Vanaras were greatly delighted at those sounds and uttered heroic yells in joy. The Rakshasas heard that thundering roats like the rumbling of distant clouds.

Then Ram seeing Lanka decked with flags began to think in a sorrowful mind "Alas! gazelleved Janaki is confined there like the star Rohini overshadowed by planets" Then heaving a deep sigh, Ram addressing Lakshman said. My boy! just see this city of Lanka kissing the sky, as if the heavenly architect Viswakarma from his imagination has built this city upon the high hill Seven storied building white as the fleecy clouds stand every where in the city Beautiful parks and gardens decorate the city. The birds are chirping in those beautiful gardens and the leaves of the trees with bees clung to them are gently waying in the breeze, and the cuckoos were echoing the words with their sweet notes

After this, Ram dividing his army according to the directions of the Shastras, said "Heroic Angada and Neela would remain in the middle with their armies Heroic Rishabha will protect the right flank of the army, and warlike Gandhamadan its left flank. And

¹ It reminds us of the sky-scrapers of New York,

I shall with Lakshman remain in the front Jamvuvan Sushena and Vegodarshi protect the centre and the Kapi-chief Sugriva will protect the tear as the sun protects the western side of the earth

Thus Ram established order amongst the Vanara army ond it appeared like o vast cloud. The Vanaras to order to crumble Lanka into pieces began to fetch huge blocks of stones and trees.

Thereafter Ram addressing Sugriva said My friend! Our army has been divided according to the directions of the Shastrar now let loose the Rakshasa Shuka thereupon, Sugriva released Shuka or the command of Ram As soon as he was released Shuka instantly ran to R yan io fear

Theo Ravao casting his look at him smilingly observed "Have your two wings been tied as it they have been toro off? Did you fall in the hands of the Vanaras?"

Then Shuka replied trembling with fear O King is On arriving at the oorthern shore of the sea I submitted to Sugrive in sweet words all that you had said to me. But at my sight the Vanatas were greatly provoked and they wanted to clip my wings and slay me with fist hlows. My lord i The Vanaras are by nature very haughty and irritable not to speak of vanquishing them it is even difficult to talk to them That great hero who has despatched warlike Viradha Kayandha and Khata to the realm of death that Ram along with Sugriva has come in the course of his search for Janaki. He has crossed the sea by huilding a bridge over it and he cares a fig for the Rakshasas. He is just waiting like a hero. Now the earth is covered with cloudlika Vanara and Bhalluka hosts. Peace between the Rakshasas and the Vanaras is as impossible as between the Suras and the Asuras. Those troops will soon reach the city wall. Either sooo restore Sits or be ready for war "

Thereopoo the Raksham king with eyes red with, anger as if buroing everything with the fire of his-

wrath said. "If all the Gods and the Gandharvas stand against me, even if the Rakshasas be afraid to render any help to me, still I won't return Sita to Ram arrows will fly against Ram as intoxicated bees run towards the vernal flowers When shall I scorch Ram with my arrows discharged from the bow, like meteors burning down an elephant When shall I eclipse Ram by my presence, as the sun robs the planets of their light when it rises in the sky? My irresistible course is like the sea, and I am as strong as the wind, but Ram is ignorant of this, therefore he dares to fight against Ram has not yet witnessed my arrows, like venomous snakes, so he has ventured to take up arms against me. Entering the arena of battle I shall play on my bow as upon a stringed musical instrument, the shaft is like the staff of a Vina, twang is its sound, cries of men are its music, Narach and the sound of Tala are like keeping of time What more shall I speak of my prowess? Even King of Gods, Indra. Varuna. Yama and Kuvera can not vanguish me

CHAPTER XVI

THE SPYING

Then Ravan after calling his counsellers, Shuka and Saran said, 'You see, to build a bridge over the sea and for the Vanaras to cross the ocean seem quite incredible. The sea is vast, how it is possible to build a bridge over it? How can we believe it? However, it is necessary to ascertain the number of the enemytroops. Both of you go in disguise and ascertain the number of the troops and their prowess. Who are the chiefs of the Vanara army who are the advisers of Ram and Sugriva? Who are in the vanguard and who are really heroic? Go, and ascertain the real prowess of Ram and Lakshman, the nature of their arms, and who is their Commander-in-Chief

¹ Neptune, Death and the God of wealth

Then Shuka and Saran assuming the forms of two Vanaras entered the camp of Rama army. The Vanaras were quite formidable and countless they could not ascertain their number. At that time, the Vanara troops settled themselves in hill caves and by the side of fountains. Many were already there many were coming many were acated and many were about to take their seats. There was deathing noise all over Shuka and Saran watched everything in digite.

In the meantime Viblishian detected those two apies in disguire. He at once caught hold of them and produced them before Ram saying. These two persons are counsellers of Ravan named Shuka and Saran They have come in disguise from Lanka and they are spies."

Thereupon Shuka and Saran were greatly frightened and being despaired of their liveather aubmit ted to Ram in folded palm O hero! We have entered the camp at the command of Rayan.

Then Ram the beneficior of mankind smilingly said. If you have seen all the troops and have succeeded in carrying out the directions of your master you can safely go If you have still something to ascertain you may again go on with your spying or if you like Vibhishan himself will show you everything. Do not be afraid of your lives because you have been secured but you are unarmed besides you are envoys, it is improper to take your liver. Vibhishan I shough they are spies and they have come to sow distensions amongst us still let them go Go back and rell the Rakshasa king to display his prowess with his friends and if llowers in any manner he likes in the field of battle relying on which he stole my Janaki. I shall to-morrow morning infest Lanka with my arrows. As Indra hurls the thunder bolt against the Giants I shall cast my anger against him."

Then Shuka and Saran uttering praise of virtuous Ram came back to Ravan and addressing blm said. O Rakshasa King! Vibhishan took us before Ram to put us to death, but rigteous Ram set us free, when such four mighty persons like Ram Lakshman, Sugriva and Vibhishan have united together, not to speak of the Vanaras they themselves can uproot Lanka and replace it in its original site. Not to speak of other three persons, considering the image of Ram and the nature of his arms, he alone can reduce Lanka to ruins. The army that is protected by such heroes like Ram and Lakshman and by the Vanaras like Sugriva, can not be vanquished even by the Gods. O King! They aregladly waiting for battle, you should not quarrel with them rather should go and respectfully return Janaka to Ram,

CHAPTER XVII

RAVAN'S RESOLVE

Then Ravan, hearing everything from Saran's lips-said, "You see, even if the Gods, Gandharvas, and the Danavas attack me in a body, even if all the people get frightened, I shall not return Sita. You are extremely timid and have been greatly molested by the Vanaras, therefore you speak like this, and that is why restoring Sita to Ram seems advisable to you. But rell me who can conquer me?

Saying this in anger, Ravan with Shuka and Saranascended the lofty top of his snow-white palace for reconnoitering the Vanara army. In front of him stoods hills and forests and the wide expanse of the sea and its shore covered with the Vanara troops. Seeing that Vanara hosts, Ravan said to Saran, 'Tell me who are the chiefs amongst that army, who are really warlike who are forward and who are encouraging them indeverything? The counsel of which hero does Sugriva follow? What is their true prowess? Tell me everything in details."

Saran said, "O king! That hero who stands

facing Lanka and is repeatedly uttering heroic roats and thereby shaking the forests hills and Lanka with its walls and gates is the commander inchief of Sugriva his name is Neela Who is tall like a mountain peak who is parrolling swinging his arms to and fro who is yellow like the fillaments of a lotus who is emitting heroic yells in anger looking towards. Lanka and who is resonnding all the quarters by lashing his tail reneatedly on the ground is Angada Sugriva, the king of the Kapis has installed him as helr apparent to the throne. He is like Vall and is dear to Sugriva Varuna fought for Indra so he will display his valour for Ram He is challenging you in a fight it is for his intelligence that Hanuman succeeded in gathering the whereabouts of Janski he has arrived here to attack you with a number of Vanara hosts. In his rear is heroic Nela this Nala has built the heidge over the sea. The restive hero of silvery hue that you see at distance is Shweta. He wishes to destroy Lanka alone with his own troops. Those residents of Chandan's who are roaring repeatedly are the followers of Shweta He is intelligent and famous Look how he has cheered up the army by drawing them in haitle array There is general Kumud he rules over the woody Samrochana hill near the Gomati river. He whose long tail is covered with beautiful long hairs he is heroic Chanda he wants to reduce himself everything to ruins he who has long yellow locks and is looking with burning eyes towards Lanka and who always lives in the Vindhya mountain in the Krishna the Sahya and in the Sudarshana hill is the leader of army named Samra-Look Thirty millions of formidable Vanaras have followed him for the destruction of Lanks. He who is thoroughly impartial amongst his troops and who is absolutely fearless and who in his anger casting a crooked look at Lanks is warlike Sharabha Look ! How he is hrandishing his tail! He resides in the heautiful Saleya mountain Forty laks of commanders named Vihara are at his command. That stalwart hero

¹ Perhaps the country abounded with Sandal woods.

towering over the Vanaras, like Indra amongst the Gods, and whose heroic roars are heard like the sounds of a trumpet is Panasa 1 His place of residence is the Parijata mountain Forty lakhs of commanders with their troops have gathered round him. He who is covering the sea beach with his vast host and is filled the air with noise like the second sea. is stalwart Vinata, tall as the Dardura mountain This hero drink from the Vena's steam. He has sixty laks of troops There stands heroic Krathan! He is challenging you for a fight. His commanders are strong and warlike. and every one of them has his own troops He, who in pride of his prowess, does not take anybody into consideration is Gavaya. He is angrily advancing towards you Seventy lakhs commanders are under him. O Rakshasa king! There is no limit to the number of these commanders. They are highly powerful and formidable I shall mention to you the commanders and the leaders who are ready display their utmost valour for Ram whose tail covered with fine hair, like the sun with rays and that which occasionally touches the ground

¹ In the original occurs a simile with reference to, Panasa "as a cloud over casts the sky"

It is difficult to be faithful to every word or expression of the original, there are many disjointed expressions, evidently coming from different hands, moreover there are repetitions of one and the samething again and again, which I have avoided as far as possible I don't mean any disrespect towards the Ramayan, and I have stated my views in my Introduction I (Vide pages from X IXI) shall be extremely sorry if any body thinks it profane some of the readers for their orthodox faith may take exception to one or two of my footnotes 'But Men of our time, to speak in Macaulay's language "cannot be perverted or converted by quartos." And in the present century every one is entitled to have his own views I have not however perverted the text by translating it according to my personal view but where necessary I have expressed my views in the footnote Now take a simple instance, the number of the Vanara troops spoken in this chapter is quite fabulous and it requires a great deal of credulity and a robust orthodoxy to take them to be literally true, but we believe it is but an instance of poetical hyperbole, a common feature of the ancient sanskrit poetry May we be excused for such liberty of expressions (Translator)

is named Hara millions of cap ains are ready to pounce upon Lanka at his command with up-rooted trees Those watriors who look like a bank of datk clouds are the formidable Bhallukas they are innumerable like sands on the shore of the sea it is difficult to form a correct estimate of their prowess and valour. They live in reacts abounding in hills and rivers, Jamyuvan is their leader this hero is quite dreadful to look at, as the God Parlyanya and remains surrounded by the clouds so he is ever surrounded by the Bhallukas Jamyuvan lives in the Rikiliyavan mountain and drinks from the stream of the Narmuda The name of his elder brother is Dhumra in aprearance he is after him but in prowess he is superior to him He is gentle and submissive to his superior and heroic leader helped Indra greatly in the war between the Devasana and the Asuras and received his desited boon. His troops are countless climbing the hills they hurl buge stones as clouds. These troops have absoluiety no lear of death. In cruelty they are like the Rakshasas and the Pishachas and their bodies are covered with hairs. The warrior who is sometimes bounding from the cround ie named Rambha He aiways lives near and whose troops are incumerable is named Sannadan He is the grandstre of the Vanaras He rouches the peaks by his flanks and when he stands he is a Yoyana rall Amongst the quadrupeds there is none so beauti ful like him. Formerly there was a fierce light between him and Indra the king of the God but he came out uobeaten. Look there stands Kranthan begotten by Agni in the womb of a Gandharva woman to help the Gods in the war between the Gods and the Asuras. In prowess he is like Indra he resides in the Kailasa mountain where Luvera enjoys black berries and which is worshipped by the kinnaras and is king of the mountains. He is attendant of your brother Kuver He is the leader of million Vanatas and wishes to destroy Lanka alone There stands baroic Pramatha, who roams on the back of the Ganges

by frightening the elephants thinking of the former enmity between the monkeys and the elephants He lives in cave and is leader of the Vanaras He breaks down trees into pieces and obstructs the passage of the wild elephants. This great hero lives in a part of the Mandara hill named Ushirvija. Milleons of Vanaras follow him and they are all invincible That is Pramatha who looks like a cloud roaring in wrath There stands Gavaksha he is the king of the Golangulas. He has rendered great help in the construction of the bridge Formidable white mouthed Golangulas have surrounded him for the destruction of Lanka There stands the great hero, Keshari This great leader of the Vanaras lives in the beautiful Sumeru mountain, where plenty of flowers blossom, where the bees ever fly from flower to flower, round which hil the sun ever revolves whose rays crimson the animas and birds where there is plenty of honey, and whose peaks are never left by the saints. That hero is Shatavali. He lives in the Savarni Meru that stands in the midst of the sixty thousand golden hills. A vard uumber of white and yellow Vanaras have followet him They have formidable teeth like lions and quite irresistible like tigers. These Vanaras are fiery like fire and dreadful like venomous snakes, their tails are unduly long and bodies are huge like rocks roam like infuriated elephants their voice is deep like the rumbling of the clouds, their eyes are round and their colour is yellow. They are, as if, reducing Lanka to ashes Shatavalı is the leader of these Vanaras. For victory he worships the sun quite confident about his valour. He has staked his life for the attainment of Ram's object Besides these great warriors, there are Gavaksha, Gavaya, Nala, Neela, Gaja and others and each one of them has been followed by ten Kotis of Vanaras toops Besides them there are many warriors residing in Vindhya hill, it is difficult to ascertain their number. They are huge like mountains and can within an instant reduce the world into atoms and dusts

The Shuka said Oh king f The warriors ... hom you see sested in the front, who are tall like the mountain-pines and strong like infuriated elephants are the followers of Sugriss the Lapi king They are the residents of hishkindhya. These Vanaras quite formidable like the Giants and Dinava and can assume any share or form at their will with cod-like valout in the field of batile milions in number and are born of the Gods and the Gandharvas That two Grd-like Vanaras are Mainda and Drivida none is their match in strength and They pertook of nectar at the bidding of They think of reducing Lanks into ruins themselves alone. The freat hern that stands there like an infutiated elephant is Hanuman the son of the wind god he can even smother the ocean by his He came to Lanka to gather information about lanakt. He is beautiful and stiong and can assume any form at his will. When he was a young boy he once wished to devour the newly tuen run being tem pted by its red colour "I shalf earth the sun by erest ing three thousand Yoyanas since my hunger is not appeared by eatthly fruits. Thus thinking he bounded up in the sky But the sun is beyond the reach of the Raksharas and the holy saints and being unable to catch the sun he fell upon the Udaya His check bone is very strong but having fallen from such a height upon the hard rock, one of his cheek bones has been broken since then he is known as Hanuman He is the eldest son of Feshari and is quick like the wind I know his history It is impossible to describe lits valour or beauty. He set fire to Lanka Why the king does not recognize him? This hero can also reduce Lanks to ruins

By the side of Hanuman behold that lotus-eyed hero of green hue that is Ram He is Arirath'

¹ Atiratha means a great hero, perhaps the greatest. On the eve of the battle of harukshetra, the great hero Bhishma classified the generals as Maharathi, Ardharathi etc. Atirathi etymologically means who alone can fight against deeperate odds.

amongst the lkshwakus. His valour is well known. He never violates the dictates of religion, and he is foremost amongst those who are versed in the Vedas He is master of Brahma-weapons His shafts can pierce through the three worlds, the heaven, earth and the nether region. His wrath is like that of the God of death and his might like that of Indra have abducted his wife from Janasthan and he has come here for battle. That hero seated at his colour is like that of varnishedgold. right, whose whose chest is spacoius, eyes beautiful and looks curly and of deep blue hue is Lakshman He is engaged for doing good to his elder brother He is skilled in polity and war. He is the foremost of the heroes, formidable and victorious. He is the right hand of Ram, as if his otherself He has staked his life: for Ram This hero alone can destroy the Rakhasa race. He who is seated to the left of Ram, surrounded by a few Rakshasa followers, is Vibhishah Ram has invested him with the kingship of Lanka. He has come to fight against you out of wrath. And whom you behold like a mountain, amongst the Vanaras is Sugriva, the king of the vanaras Like the Himalayas amongst mountains, he is foremost amongst the Vanaras in birth, rank, spirit, valour and fame. Impregnable Kishkindhya is his place of residence. In that hilly pass he lives with good many leaders of army. On his neck hangs a golden necklace with hundred lotuses That necklace is coveted by gods and man, and the Goddess of wealth is there Ram after slaying Vali has conferred that necklace the Vanara kingdom and queen Tara on Sugriva O king! Hundred! Lakhs make one Koti One lakh kotis make one Sankha, one lakh Sankha, make one Maha Sankha, one lakh Mahasankhas make one Vrinda, one Lakh Vrindas make one Mahavrinda, 'one lakh Maha Vrindas make one Padma, one lakh Padmas make one Mahapadmas one lakh Manapadmas make one Kharva, one lakh Kharvas Samudra, one lakh Samudra make, one make one

¹ One [akh, one hundred thousand 100,000

Mahogha Heroit Sugriva with thousand Kotihundred Vrindas, thousand Mitavrindas hundred Sannkhas thousand Mahavrinda hundred Padmis thousand Mahapadmas, hundred Samudra, and thousard Mahogha Vanstas, with heroit Vibhishan and counsellots has come for brittle. The Vanata arms are like hurning planets, just match them and be careful about victors.

CHAPTER SVIII

PANA STADS CORET SPIES

Rayan on the instructions of Shuka looked at the Vanara leaders, heroic Lakshman, Vibhishana, Sucriva Hanuman Jamyusan Sushena Neele Nala Gayo Gavaksha Shatabha Mainde Drivida and gren anxious. Great anger Smothered his breast H began to rebuke Shuka and Saran and they stood with down cast looks. Rayan then addressing them said "It is not proper for any servant or depen dent to sneal anything unpleasant when his master is in trouble or in a state of fear You have not learnt the true import of policy in voin you did serve your superlors and the aced ones or it might be that noce you learnt the true meaning of it but you have for gotten it now You are simply carrying the load of ignorance. It is my misfortune that I am surrounded by such counsellors. I am myself the ruler and good and evil of others depend upon my words. Aten t you afraid of your lives since you are saying all these things to me? A forest tree may not be consumed by forestfire but there is no escape of the guilty from the wrath of the king. You are praising the enemy and I forgive you at the recollection of your past services. So be off"

Then Shuka and Saran went out in shame wishing victory to Ravan

Ravan then asked Mahodar to summon some trust-worthy spies Mahodara sent for them at the command of the king and they soon appeared before Ravan with folded palms. They are cool and fearless.

Ravan addressing them said, "Go and watch actions of Ram Get information about the friends of Ram, who out of their love have come with him. Carefully ascertain how Ram sleeps, how he gets up and what he will do to-day"

Then those spies set out with Shardula as their head Secretly they found out Ram, and Lakshman Vibbishan detected them and captured them easily Sharduala was highly vicious and wicked Vibbishan handed over him alone to Ram. The Vanaras began to beat him Virtuos Ram released him out of pity. The spies panting from thrashing retarned to Ravan told him everything in details. Then Ravan, having learnt that Ram had at last arrived became anxious and said to Shardula "Your face has grown pale, tell me, had you been a victim to the enemy's wrath?"

Thereupon panick-striken Shardula replied, "O king! The Vanaras are quite formidable and Ram himself is their protector so it is difficult together any information through the spies. We cannot even speak to them, how can we question them? As I wai about to ascertain secrets of the army the Rakshasa detected me, they dragged me out by showering upon mefist, kicks and blows. They took me before Ram I was than bleeding from the beatings of the Vanaras and I entreated them with floded palms to desist. Ram, at this stage suddenly espied me and at once cried out 'Ah! Ah! What are you doing?' Thus saying he rescued me from the hands of the Vanaras. That hero having filled the sea with stones and thills has arrived with his army at the gates of Lanka. He is advancing towards. Lanka by forming Garura. Vuha¹ He will

¹ A particular form of drawing the ermy in battle array. It means (in the original) that Ram draw up his forces in the form of a bird (eagle). It might be that it was something like the modern Banking movement,

soon reach the ramparts, so either return Sita or be prepared for fighting.

Hearing these words the Rakshasa King Ravana had in but mind revolved a hundred things and asked, you have yourself seen the army now tell me who is related to whom? I shall decide my course of action after ascertaining their strength. Those who want to fight ought to discuss these things.

Then Shardula said O king ! Sugriva is the son of Riksha king Jamvuvan is the son of Gadgada another son of Gadagada is Dhumra. Keshari is the son of Vrishasti and Hanuman is son of Vayu begotten in Keshari s wife. This hero came and fought against the Rakshasas in Lanka. Sushena is the son of Dharma Dadhimuka is the son of swift Brahma he is like Death incarnate in the form of Vanara. Commanderin-chief Neela is the son of Agni, mighty prince Angada is the grandson of Indra. Mainda and Divrvida are the sons of Aswini. Gaya, Gavaksha Gavaya Sharabha and Gandhamadan are the five sons of Death (Yama) the rest ten kots of Vanaras are the offsprings of the gods it is not easy to trace their genealogy. He who has slain Khara and Dushans that Ram is the son of king Dasharath. There is not a greater hero than he, It is he who slew Virdha and Kavandha. His accom plishments are manifold. He by his prowess destroyed all the Rakshasas of Janasthan Lakshman is like a tusker amongst the herd of wild elephants, even Indra cannot escape his arrows. Sweta and Jyotirmukha are the sons of Surjya, Hemkuta is the son of Varuna, Nala in the son of Viswakarma and Dudhara the son of Vasu. Your brother Vibhishari is the foremost of the Rakshasas, be is engaged in the welfare of Ram and has invaded Lanks. O king I have stated everything. They are now halting in the Suvela mountain. Now you are to decide what course of action is to be adopted."

CHAPTER XIX

THE ILLUSION

At this, Ravan grew extremely anxious and he summoned his counsellors. A deep consultation was held After discussing with his ministers, Ravan entered his palace. Then he called a sorcerer named Vidyujjibha. He asked Vidyujjibha to create by magic the head and bow of Ram, and he would delude Janaki with that

Thereupon, Bidyujjibha at once produced a magic head Ravan was exceedingly pleased at that sight he rewarded Vidyujjibha with ornaments and gold and he went with it to meet Janaki in the Asoka forest On arriving there he found Janaki seated on the ground and with pale and down cast look was thinking of Ram. Grim Rakshasis were trying to console her

Ravan approached and haughtily broke forth in glee, "O Janaki I have been humouring you in every possible way, but for whom you are slighting my advances of love that Ram has been slain in battle. I have humbled your pride, I have outrooted your pillar of support, so be my wife for there is no other alternative. Ah, my silly girl! Give up your attachment for Ram What will you gain by thinking of him? He is dead Be thou mistress over my queens You are of little virtue and in vain do you brag of your intelligence. You are hopeless Now listen to the tale of the destruction of your husband like that of the formidable Vritrashura"

Ram, for my destruction, arrived at the sea shore, with the Vanara troops mobilised by Sugriva After the sunset he encamped his army on the northern side of the sea-beach. It was midnight everyone was happily asleep from exhaustion. In the mean time some of my spies entered into the enemy's camp. Then the Rakshasa army led by Prahastha destroyed the army close to Ram.

and Lakshman. They destroyed the troops with Pattisha. Parigha Chakre Rishthi Danda, Kutamudgara Tomara Prasa, dushala At that time Ram was deep buried in sleep and in quick hand cut his head with a stroke of his sword. Vibhishan was running away but he has been captured by force. Lakshman has disappeared with the Vanara hosts Sugriva's neck has been broken Hanuman's cheek has been shattered and he has met with death at the hands of the Rakshasas Jamvuvan was about to rise, but he has been cut into pieces just like a log of wood when Minda and Dvivida were gasping and crying in blood-stained bodies they cut down. Panasat is even rolling in dusts like the fruit of that name. Dadhimukha has been cut down by Naracha and is lying in the cave. Kumud has silently been laid low by arrows, and Angada after vomiting blood is lying prostrate The Vanara hosts being trampled by elephants and chariots have scattered like clouds. Some of them have run away being sticken with fear and somof them are about to die. As the lion chases the elephants herds, the Rakhasa pursued the Vanaras. At that some so fell into the sea some hid themselves in the sky and some of the Vanaras along with the Bhallukas climbed the trees. The Rakshasas have destroyed all the Vanaras in the forest in the hills, and on the seabeach your husband. Ram, with his army has been destroved by the Rakshasa bosts.

With these words Ravan said to a Rakhasi Call that formidable Vidyujjihha that hero will fetch Ram s head from the field of battle.

Then Vidyujjibha came with the magic head and the bow and stood before Ravan with folded palms. Then Ravan said, "Vidyujjibha place Rams head before Janaki, so that she may see with her own eyes, may witness the miserable plight of her husband.

Vidyujibha throwing the beautiful head of Ram before Janaki hurried off from that place. Ravan too

threw down the shining bow saying "This is Ram's-head. Heroic prahastha after slaying human Ram at night has brought this bow and quiver of, Ram be my wife"

CHAPTE RXX

THE LAMENTATIONS OF JANAKI

Janakı with her own eyes saw Ram's head and his bow She also remembered Hanuman's words, that Sugriva had joined Ram for war It was Ram's colour his face, his hair, his bow, his eyes and his diadem of the head! She examined the head carefully She was overwhelmed with sorrow and began to abuse Kaikeyi saving. "Kaikevi! Your intentions have now been fulfilled, the heir of the Ikshwaku line has been destroyed You are quarrelsome therefore your line has come to end You sent Ram along with me in rags Tell me what wrong did he inflict on you?" Then Janaki fell trembling on the ground and became senseless and after regaining her consciousness. She began to lament 'Alas! I am ruined. O hero! What a wretched plight I have been reduced to Alas! I have become a widow What worse condition might befall a woman than widowhood? That widowhood has fallen to my lot You were of good character and I was devoted to you, but you have died before me ! I am plunged into a ocean of grief, but alas who would have rescued me is dead Worshipful Kausalya is too much devoted to her son Astrologers used to say that you were to live long, but now I find their words to be false, you are so short-lived You were intelligent, but did your intelligence forsake you? Perhaps, it is due to evil moment. Time brings with it the consequence of our acts You were versed in polity, it is you knew how to avoid danger still I know not how could you die so untimely? Perhaps I am myself fatal night (death) that has brought about your destruc-

tion and my forced endurance. I am quite innocent, but you have embraced the earth by discarding me? I used to worship your gold plated bow everyday with sandal paste and flowers, but what an end it has met with ! You have certainly become united with your father Dasarath and your forefathers in heaven It is a great Virtue to fulfil the pledge of one's father and surely for that meritorious act, you have been transformed into a star in the firmament. You are virtuous, but you shouldn't have discarded your own family Royal master 1 I am your wife, but why are you not looking at me or sparking to me? At the time of marriage, you took the vow that you would perform all religious rites with me, just remember that and take this poor soul with you I know not for what offence of mine you have repaired to the next world. Alas! The auspiciously decorated body that I was wont to embrace, is surely now being torn by dogs and jackals. You had performed with great pomp Agassima and other sacri fices then why your body was not burned by sacrificial fire? Now afflicted Kausalya will find only Lakshman out of the three of exiled On ber asking Lashman will surely tell of destruction of Vanara hosts in hands of the Rakshasas at night. Alas! Her heart will surely be broken hearing of your destruction and my confinement amongst the Rakshasas. I am extremely unboly it is for me that stainless hero. Ram after crossing the ocean has been drowned in a ditch. He married me through infatuation. I am a stain to my race. I am death in the form of his wife. Perhaps, I did not give anything in charity in my prior hirth therefore I am lamenting even being the wife of hospitable Ram. Ravan I Take me immediately to my dead husband and slay me over his corpse.

Just do a piece of good work by uniting the wife with her husband. Let my body be united with his. I shall follow him

¹ This does not allude to the "Sattee" rite which was at once a glory and a disgrace of Indian history. There is no reference on this

Thus, large-eyed Janaki began to lament bitterly at the sight of the severed head of Ram In the meantime the gate-keeper went near Ravan and after wishing him victory said with folded palms 'O royal Sir!

General Prahastha with the councellors is waiting for you I have been sent by him Though I have come in an inopportune moment, but still you will be pleased to forgive me, as a king There is some pressing business, kindly grant them an interview "

Thereupon, Ravan left the Asoka forest and without any loss of time appeared in the Assembly hall and held consultation with his ministers. And as soon as Ravan was gone, that magic head and the bow vanished in a moment.

Ravan after consultation asked his commanders to mobilise the troops by the call of trumpets, but not to disclose the real cause of their mobilisation

Thereupon, the royal messenger, mobilised the troops and informed Ravan of their arrival

CHAPTER XXI

SITA AND SARAMA

Sarama, the Rakshasa lady, was a dear friend of Janaki She found Janaki rolling in the dust, she was senseless with grief at the news of her husband's death Janaki was under the spell of the Rakshasi magic Sarama pitied at her wretched condition, raised her with affection, and consoling her said, "O Janaki! I have heard everything by remaining concealed in the forest I have also ascertained the cause of his hurried retreat by going out myself. You see, Ram has neither vice or indolence, nor he is too much addicted to sleep. The talk of fight during sleep is all false and it is not possible to slay Ram. As the gods are protected by Indra.

horrible rite in the Ramayan, but on the contrary we find instances of widow remarriage

Vanaras are protected by Ram. It is impossible to kill them by weapons or stones his might is inconceivable and he is versed in polity. That victorious hero has not ben slain. Haughty Ravan is given to evil deeds and is eneitincial to all living beings. That sorecer has deluded by his magic. Now all your sortows will be over and your good luck is about to dawn. Let me give you a piece of good news, heroic Ram with Lakshman and the Vanara troops, has crossed the ocean and has encamped on the southern beach of the sea. His object bein secured and he is defended by his own valour. The Vanara hosts are guarding him lust now Ravan sent emis aries there and they have brought the news of Rams arrival. Ravan, at this news has be in consulting with his counsellors.

In the meantime the deep roar of the army along with loud trumpet notes was heard. Then Sarama began to speak with sweet words. Listen to the deep trumpet call, like the rumbling of distant clouds, sum moning the troops for battle. Preparation for fight is going on. The elephants have been ready and horses have been yoked to the chariots Look there the cavalry is galloping with lances in their hands. As swift floods fall with thundering sound to the sea so the wonderful Rakshasa army is flooding through all highways and thoroughfares. As in summer the forest fire appears to shine in various hues so the various arms of the Rakshasas, shields and armours are glittering in various kinds of glare. The fourfold forces are ready for the war and are extremely restive. Just listen to the gong of the bells, the neighing of the horses, the rumbling sound of the chariot wheels, and to the loud noise of the army O Janaki I Your fate has been pro-pitiated and she is now favourable to you. Great panic has seized the Rakshams Olotus-eyed beauty ! Ram s prowess and valour can never be described As victorious Indra was united with Upendra so Ram has become united with his brother Laksbman When be will come here by conquering the enemies then I shall see you on his lap shedding tears of joy on his ample breast clasped

in a deep embrace and your desire fulfilled. You have been wearing this single biaid of hair reaching up to your thighs, but he will soon untie it. His countenance is beautiful like the rising full moon and you will shed big tears of joy at its sight. O Sister! Ram will shortly be happy by your union, and you too will be happy with the loving caresses of Ram like the green earth smiling with corns due to rains."

"O worshipful lady! Just pray to him who revolves round the Sumeru hill like a horse, the sun, who is the sole remover of all sufferings and sorrows of the created beings". As the clouds gladden the sun-burnt earth by pouring delightful rains, so Sarama revived grief-striken Janaki with her sweet words, and for rendering good services in opportune moments Sarama smilingly said, "My sister! I may secretly go and inform Ram about your welfare and come back without being detected When I shall soar along the unsupported sky then even the eagle won't be able to overtake me"

Then Janaki being somewhat assured told Sarama in sweet and gentle words, "Surely my sister, you can roam along the sky and earth as you list, but let me tell you what is proper for me Listen to me, if you really wish me good, and if you are anxious to do me some strvice, then go and please ascertain what Ravan is doing That villain is cruel and deeply skilled in dark magic, His magic has indeed stupefied me like wine. These grim Rakshasis are ever threatening and scolding me I have grown extremely anxious and sad in mind. Now go and find out if Ravan speaks anything in favour of my realease, and this shall I consider as the greatest favour done to me"

Thus saying Janaki began to cry Then Sarama wiped off the tears by the end of her cloth, and in gentle words said, "If you so desire, I shall immediately go to Ravan and come back soon with the news"

¹ The sun at the centre of the solar system is not only the source of light, but according to science, is the source of life, thus along with it, of all joys

Then Sarama in disguise appeared before Ravan That villain was then holding consultation with his counsellors, and she heard everything. Having ascertained the real state of things she returned to the Asoka forest, and found Janaki like the Goddess of beauty' shorn of her lotus-seat. She was waiting for her Janaki on seeing Sarama returned embraced her affectionately and said with a trembling voice, Thear Sister! Take your seat tell me everything about the intentions of cruel Ravan

Thereupon, Sarama replied. My sister! I found the royal mother and the counsellors inducing Rayan in various ways to return you with honour to Ram The dowager queen said. My boy! Return Sita to Ram The wonderful feat he has done in Janasthan is enough warning for you. The crossing of the ocean by Hanuman his meeting with lanaki and the destruction of the Rakshasas are wonderful Which man or Vanara can accomplish such a wonderful feat? Many are thus persuading Ravan but as the miser is ever unwilling to part with his money so he is most reluctant to give you up He will never surrender you unless he 15 killed in battle. He has thus resolved and in truth such a decision is meant for his death. Unless he is destroyed with all his family he will not give you up simply out of fear Ram will surely return with you to Ayodhya after compassing his destruction."

While Saroma and Janaki were talking thus deep trumpet notes were heard. The followers of Ravan got dispirited at the heroic roars of the Vanara troops.

CHAPTER XXII.

MALAYAVAN S SPEECH.

In the meantime, Ram advanced towards Lanka by resounding the quarters by loud trumpets and conch-

I Lakshmi means wealth, beauty and splendour.

shells Hearing those trumpet notes cruel Ravan, the oppressor of the world, thought for a moment then addressing his counsellors said, "I have heard all what you have said about Ram But I know you to be great heroes and I can't understand why you have thus lapsed into silence by thinking of Ram's prowess"

Then his maternal uncle, wise Malayavan said, "O king 1 The king who is versed in fourteen kinds of knowledge and who acts in conformity to law and customs attains prosperity and he is feared by his enemies He alone thrives who concludes peace and in opportune moments and who ever declares war anxious to increase his resources. If the king be weaker than his enemy or even equal to him then peace should be concluded, but should fight when he is stronger than his foes. It is in no way advisable to slight one's enemy O king 1 Go and conclude peace with Ram returns Janaki for whom he has declared war The Gandharvas and holy saints pray for his victory you should make peace with Ram You see, God, B-ahma the Grand Sire of creation has created two things for the Gods and the Asuras that is virtue and vice. Virtue is on the side of the noble Gods and vice on the side of the Asuras When the age of truth arrives then virtue triumphs over vice, but in the age of Sin, vice over virtue. O king! In the course of your career through the worlds you have trampled upon virtue, that is why the enemy is more powerful than you Now, vice like a dreadful python is going to devour the Rakshasas while virtue is strengthening their side. You are too addicted to worldly things and unruly, and once you tyrranised over the holy saints greatly. They are virtuous and are devoted to religious penance their prowess is unbearable like blazing fire. The Rakshasas fled away like clouds scattered by the summerwind when they chant the Vedic Mantras and offer oblations duly to the sacrificial fire. The smoke rising from the sacrifices performed by the fire-like Rishis, when worshipping the God of fire, robs the Rakshasas of their strength and envelopes them in darkness. The severe AD HARL

acts of religious penance that are performed by them in the famous places of pilgrimage, are now scalding the Rakashasas No doubt, on account of the blessings of Brahma you are invincible and indestructible by the Gods, Asuras and the Yakshas, but men. Vanaras and the Golangulas are of a different race. It is they who have been roaring gazing towards Lanka. Just look evil portents are everywhere to be found. The clouds pour forth blood with defeating thunders, the sky is covered with dusts. Horses, cattle and other beasts of burden are shedding tears, tackals and other ravenous animals are entering the gardens of Lanka with fierce howls The Mahakalas' appear in dreams and grin with their vellow teeth. Dogs steal away the offerings of worship. Asses are boon of cows mouses of mongoose I Tigers are pairing with cats dogs with swine, and the kinvaras and the Rakshasas with human beings. Yellow pigeons with red feet are fluttering about every whereat the bidding of death. Tame domestic parous being attacked by wild pugnaceous birds drop dead from their cages. Birds and animals are crying gazing at the sun. Every evening a black burning hideous figure with shaven head is seen in every house! O king! such evil portents are thus to be found everywhere. Heroic Ram is no ordinary human being. He must be a wonderful being who has succeeded in building a bridge over the sea perhaps he is Vishnu incarnate in human form. Go and conclude peace with him and decide your course of action after examining his achievements carefully "

b

Thus concluded Malyavan of excellent valour lapsed into silence after seeing something in Rayan's mind

¹ Evil spirits, perhaps messangers (prognostications) of Death.

CHAPTER XXIII

RAVAN'S ANGER

Ravan, whose doom was at hand, could not bear these well-meaning words of Malyavan He frowned at him and rolling his eyes in anger said "I have never heard such hard expressions which you have just now uttered for my supposed welfare, thinking my enemy as a formidable one Why do you consider him to be much formidable who is an ordinary being who has been disinherited by his father, who has been exiled into forest, and whose retine consists of the wild Vanaras 1 And why do you counsider him, who is the lord of all the Rakshasas, so weak? Perhaps, you are envious of me because I am a great hero, or it might be that you thus want to incite me to a fight? There must be some deep reason for speaking in this way Unless for the purpose of inciting me to a fight no prudent man will speak like this to his master Janaki is like the Goddess of beauty shorn of her lotus, I have secured her from the forest, why should I return her simply from any fear of Ram "Ram will be destroyed within a few days along with Lakshana Sugriva What has he to fear whom, even the Gods can not stand in battle? I shall rather break into two, but shall never bend. This is my nature and it is not possible to overcome that nature. Though Ram has succeeded in building a bridge over the sea, but that is a pure accident and there is nothing to wonder at Ram has reached Lanka with his hosts, but I shall never desist so long there is life

At this, Malyavan greatly ashamed left the place with his permission

After this Ravan after consulting with his counsellors made arrangements for the defence of the city. He posted heroic Prahastha at the Eastern gate, Maha-

parshwa and Mahodara at the Southern gate with a didrapit at the Western gate and ithin after directing shuka and Saran for pro-ecting ite North in gate he at last decided to defend it lums. If He then ask J powerful Virupak ha to defend the centre of the city with a large, number of troops

Thus making arrangements for the defenc of the city Raxan whyse end wa drawing night felt him self much gratified

Then when ministers repaired to their places after wishing victory to him and after dismissing every one he entered his rich spacious palace.



TERR BPAIKE



In the meantime Sugriva Hanuman Jamvuvan Vibiushan Andada Lakaliman Shirahlia Swiandu Sushiena Mainda Divivida Gaya Gavakshin kumda Nala, Panasa and others came near the enemy s lin They said amongst themselver "There stands the city of Lanks even the Asuras, Uragas and the Gandlarvas can not assail it. Ravan himrelf resides in the city Let us now decide our course of action."

Thereupon Vihhishan spoke in claste language O heroes! A little before this I sent Anala Panasa Sampati and Pramits to Lanka. They reconnouted the movements of the enemys army in the disguise of birds and have come back after seeing their arrangements made far the defence of the city Rami I shall now report to you what I have heard from them. Prahastha with a large army is defending the Eastern gate at the city Mahaparshwa and Mahodara the Southern gare and Indraight the Western gate and a band of warriors

with various weapons are with him Ravan himself is anxiously defending the Northern gate, and a large Rakshasa army is with him Virupaksha with a body of of lancers is defending the centile. The enemy's army consists of ten thousand cavalry, hundred thousand elephants, and ten millions infantry. They are exceedingly powerful and formidable, and Ravan is proud of them. In times of war, each of the Rakshasa leader becomes surrounded by millions of Rakshasas."

Thus saying, Vibhishan pointed out the four ministers

Vibhishan resumed for the edification of Ram. "O Ram! When Ravan went to fight against Kuvera, sixty lakhs of Rakshasas went with him. In valour and prowess, they are mighty! Don't be frightened by this report. I want you to rise to the occasion. You can even subdue the Gods by your own valour. Draw up your army in battle array and slay Ravan in battle."

Thereupon, Ram being resolved for the destruction of the enemy directed "Let heroic Nala with a large number of troops challenge Prahastha at the Eastern gate Let Vali's son, Angada, attack Mahaparshwa and Mahodara at the Southern gate, Let Hanuman force his passage through the western gate. I shall myself with Lakshman besiege the Northern gate since Ravan is there and I am resolved to remove that tyrant from this world Let Sugriva, Jamvuvan and Vibhishan attack the centre Let this also be understood that no Vanara should assume the form of a human being, we two brothers, friend Vibhishan and these four counsellors will remain in human forms"

Intelligent Ram having made such arrangements for success, came out to ascend at the top of the beautiful Suvela hill, and the vast Vanara army advanced towards Lanka

Thereafter, Ram addressing Sugriva and wise Vibhi-

I In the original the above numbers indicate the number of the Generals 1 e ten thousand cavalry Generals.

shan said Let us now ascend the Suvela hill We shall pass our night here. Let us reconnoitre from this place, the city of Ravan who for his death has carried off my wife and who never cares for religion or morality

Thus saying Ram ascended the Suvela hill heroic Lakshman Sugriva and Vibhishan with his counsellors followed him with bow in hands. On getting over the Suvela hill Ram found the city of Lanka, as if hult on the air. It was encircled by an excellent wall with huge gates and the formidable black-skinned Rakshasas were defending the wall.

In the meantime, the sun went down reddening the western sky with its crimson rays and slowly the moon rose in the east. Vibhishan then freeted Raim with affection Raim with Lakshman being surrounded by the leaders took trest on the summit of the Suvela hill during the night.

CHAPTER XXV

SUGRIVAS DARING

Next day the army leaders went to see the gardens, parks and forests of Lanka they were all spactous, beautiful and full of peaceful calm. The Vanaras were greatly surprised at that range of trees with soft coppery and bunches of flowers that stood at various places entwined with beautiful creepers. The green woods with sweet scented flowers and fruits appeared most agreeable to the sight. It was heautiful like the heavenly garden of Nandan and the Caitravratha forest of the Gandharvas Five springs guished at various points and all the splendour of the 'seasons seemed to be present there. Throatful music of many sweet singing birds, like the cuckoos were, being heard, the peacocks were dancing in the shade. The Vanaras in delight entered the woods and sweet breeze began to fain them with gentle breath.

After that, a number of generals entered Lanka at the instruction of Sugriva The firm earth shook with their heroic treads, and beast and birds hid themselves in fear There stood the Trikuta hill kissing the sky It was covered with golden blossoms stretching hundred Yoyanas in length. Even birds could not reach its summit. Upon that high hill stood the beautiful city of Lanka twenty Yoyanas in length and ten Yoyanas in breadth. Its great wall made of gold and silver and its high city-gates were quite impressive in their beauty. It was a city of palaces and lofty towers. There the palace of Ravan high as the Kailasha peak, stood on a thousand pillars, blazing with gold and gems. It was the ornament of Lanka and thousands of Rakshas were guarding it day and night. Ram was greatly astonished at the sight of that prosperous Lanka rich and beautiful like a heavenly city.

Ram, then, ascended the Suvela hill and cast his looks around and saw on the summit of the Trikuta mountain the magnificent city of Lanka built by Viswakarma and found Ravan himself standing at the city gate.

On both sides of him were the insignia of royalty. He was being fanned with white chowris, a white umbrella was held over the head, he had red ornaments on his person and his breast bore the mark of a scar produced by the tusk of Airavata. He was dark like a blue cloud. His apparel was worked with gold, and his scarf was red like the blood of a hare. He looked-like a cloud tinged by the evening rays of the sun

In the meantime, Sugriva at the sight of Ravan, stood up in great anger. His strength and courage doubled at this. He descended from the peak and in a bound arrived at the northern gate of Lanka and after look ng hard at Rrvan, spoke forth fearlessly "O, Rakshasa! I am friend and humble servant of Ram, the lord of all I am protected by his valour, you have no escape from my hands"

With these words Sugriva sprang upon Ravani

threw down the magnificent crown from his head and rushed against him

Thereupon Ravan said. In my absence you were possessor of a beautiful neck! but your neck immedia tely will be severed in my presence.

Saving this Rayan stood up in anger seized Sugriva forcibly and threw him down on the ground Sugriva instantly bound up like a ball used in Kanduka and threw down Rayan on the ground. Both of them began to perspire both of them bled all over their bodies both of them choked each other by their tight embrace both stood like the Salmate and the Kinsuka tree. One beat the other sometimes with fists, sometimes with slaps and they repeatedly fell and rose uo again. At last, both of them rolled on the ground. They stood up again they rolled into a ditch began to breathe beavily from exhaustion for a moment and reversed the fight. At times they stezed each other by their arms sometimes they paced up and down from violent wrath. They fought each other like two elephants or like two llons. They began to drag each other by their arms and again they fell on the ground and after rising from the ground they began to abuse each other and walked up and down in restlessness. Neither of the two felt exhausted or tired The two warriors like two infuriated elephants attacked each other and warded off each one sattack with their arms like trunks one tried to finish the other and one waited for the other as two angry cats sit facing each other over an article of food and one ready to spring over the other They began to pace to and fro in various ways peculiar to wrestling.1

¹ Sugriva-means possessor of a Agriva-without a neck.

² Kanduka—an ancient form of sport (which even the girls played) where a ball was thrown up and caught like a cricket ball. Nothing but ordinary wrestling.

¹ Mandal Vividhusthan, Gomutraka, Gati, Turyaka Gati, Vakragati, Warding, off, attacking, Abbidravan, Aplavan, Savigraha

Then Ravan tried to employ magic 2 Victorious Sugriva understanding his motive sprang up in the sky Ravan stood there being unable to follow Sugriva. Thus victory was gained by Sugriva, Sugriva thus exhaushting Ravan returned to Rain with the velocity of wind Ram's eagerness for battle increased. At that time, Sugriva was greeted by beasts, birds and by the trees

CHAPTER XXVI,

RAM'S ADMONITION.

Then, Ram 'witnessing the signs of fighting all over the person of Sugriva, embraced him deeply and said, "My friend! You made this daring dash without consulting me, but such dare devil acts are not worthy of a king. O hero! You put myself, Vibhishan and the whole army in great anxiety. Please never do it again. You see, if any accident befall you, what will be the fate of my Janaki? What shall I do with Bharat, Satrughna, Lakshman and even with my ownself? O hero! Though I am fully aware of your valour, but still I decided about my death in your absence. Now, after destroying Ravan with his family, I shall instal Bharat on the throne of Ayodhya and Vibhishan on the throne of Lanka, and then give up my body"

Thereupon, Sugriva replied, "My friend I am fully conscious of my own prowess, how could I then check myself at the sight of Ravan, the abductor of your wife?"

Abasthan Paravritta Apavritta, Apadruta, Avapluta, Upauynasha. Various strategic movements, incidental to wrestling have been mentioned in the original

² Maya is not magic properly speaking but something like hypnotism that produces illusion. It is also known as the Rakshasi Vidya

Then Ram after geeting Sugriva told Lakshman "My darling! Let us take shelter under the green woods abounding in feurs and flowers and wait there after drawing the army in battle artay Now I find on all sides dreadful omens inrehoding de truction of the lives of good many Vanara Biallukis and Rakshasas. Look ! How viol nily the wind is blowing there are repeated shocks of earth quake and the hills are shaking and the clouds are raining blood. The evening is awe inspring and horribly red as if fire is being emitted from the sun and man picious beasts and birds are howling looking at the sun. The minn at night appears to be extremely wane and surrounded by a black red circle as is seen on the eye of universal destruction. The sun is marked with a blue stam and is gitt by a long, narrow red circle. There lies been a deviation in the motion of the planets and state. Crows and vultures fall upon the ground. All these presage a dark columnty. Here the Jackals cry. The field of the battle will be attemn with the carea sea of the Vanatas and the Ralashasas and will be muddy with blood. Let us soon enter Lanka with our Vanara liosts

Saying this heroic Ram soon desc nded from the hill Heordered the well-equipped Vanara army to eter forth in an auxilication hour and the followed them with a bow in his hand. Hanuman Jamvuyan Neela and this steps. They soon arrived at the gate of Linka Lanka was girt with a high wall. It was decorated with flags and furnished with high city, are the city was inaccessible even to the Gois.

The Vanaras at the command of Ram led the attack against the city Ravan was standing at the Northern gate like God Neptune in the midst of the sea! Rim and Likehman attacked the Eastern gate. As the Demons guard the Nether regions so formidable Rakshasas guarded the city It was a terror to the weak.

General Neela with Mainda and Dvivida appeared before the Eastern gate Heroic Angada with Rishabha, Gaja, Gavaya and Gavaksha appeared atthe Southern gate, heroic Hanuman reached the Western gate, and Sugriva, Prajangha, Tarasha and other heroes attacked the centre Thirty six millions of Vanaras arrived at where stood Sugriva, the king of the Kapis. Noble Vibhishan and Lakshman placed hundred thousands of Vanaras at each gate at the command of Ram Sushena and Jamvuvan protected the rear of Ram by placing themselves behind a screen of trees The Vanaras endowed with sharp teeth like that of tigers got themselves ready for the fight with trees and stones Their visages were grim and their tails were distended with rage. Many of them were stronger than hundreds of elephants put together Their movements were wonderful They appeared like locusts at the time of some great catastrophe of nature Still the Vanaras were pouring in The sky and the earth seemed to be covered by them Thusthe Vanaras surrounded the city of Lanka

The Rakshasas were greatly astonished at the sight of those cloud like Vanaras. The noise of the Vanara army filled the sky, like the thundering sound with which a dam gives way before the rush of the sea. The city of Lanka shook with its hills and forests. The Vanaras were under the protection of Ram and Lakshman and were invincible even of the Gods.

Thereafter, Ram held consultation with his counsellors. He was not ignorant of the time-honoured canons of polity, as friendship, sowing dissensions amongst the enemy. He thought that his object could not be attained except by chastisement. Then Ram understanding the intentions of Vibhishan, addressing Angada said, "O noble one! Go to Ravan and communicate my words to the Rakshasa-king. Tell him, that we have safely crossed the sea and have beseiged Lanka without any resistance and your doom is at hand From your haughtiness you have so long oppressed the Gods, Yakshas, Rishis, Apsaras, Nagas, Gandharvas, and

the Rakshas the pride of your getting boon from Brahma must be destroyed. Being smitten with the sorrow for losing my wife. I have encroached upon your door like D-ath If you fight against me you will steam the coveted end of the Gods Maharshit and the troyal saints. Now show your magic hy which you abducted Janaki. If you donot seek my protection by returning Janaki to me I shall destroy all the Rakshasia with my sharp arrows Pious Vibhishan Is my protegee he will reign over Laoka without any thorns. You are vicious only the fools are on your side and you won the able to enjoy wealth. If you fly over the three worlds in the form of a bird you will not escape from my hands I am speaking what is good for you. Perform the rites which are meant for salvation in the next world Your life is within my palm. Just look at Lanka to your heart a content for soon you will cease to look sipon it.

At these words, formidable Angada started along the sky like a burning flame. He soon appeared before Ravan and found him engaged with his counsellors, Angada got down from the aky and stood before him like a pillar of fire and after introducing himself he reported all what Ram had said in the presence of all O Raksbasa king f Said he, "I am an envoy of Ram the king of Ayodhya and am the son of Vali the kapi chief. My name is Angada. Perhaps I am not unknown to you. Heroic Ram has asked you to come out and fight with blm and to prove yourself a man and he will free the three worlds from all oppressions by destroying you with your friends and children You are a source of trouble to the Risbis, and an enemy of the Gods. Yakshas, Rakshasas and the Gandharvas. Ram will send you to the ruins, If you do not return Janaki after bowing to his feet Vibhishan will be

When Angada sald these hard words. Ravan repeatedly asked his counsellors to capture Angada and put him to death.

the lord of wealthy Lanka"

Thereupon, four formidable Rakshasas immediately siezed Angada Heroic Angada, in order to display his prowess before the Rakshasas, did not offer any resistance to his arrest and he at once jumped upon the roof with those four Rakshasas, like four flies sticking to him They being unable to bear that momentum of that spring, fell near Ravan Angada then attacked the lofty tower and broke that into pieces, as formerly the thunder-bolt of Indra crushed the peak of the Himalayas Angada then repeatedly sprang with heroic yells, giving out his name in pride Thus by afflicting the Rakshasas and by gratifying the Vanaras, Angada came back to Ram

Ravan was greatly enraged at the sight of his broken tower and heaved a deep sigh thinking that his doom was nigh

In the meantime, Ram desirous of victory, got ready for the battle Sushena, at the command of, Sugriva, with the clever Vanaras—capable of assuming different forms at will—like the moon surrounded by the stars, began to patrol at different gates to pick up all sorts of informations from there. The Vanara army extended up to the beach of the sea. The Rakshasas were greatly surprised and panic-stricken at the sight of the innumerable Vanara hosts. They even found the Vanaras over the city-wall. Loud noise filled the air and the Rakshasas equipped with arms began to patrol hither and thither

CHAPTER XXVII

THE GREAT SALLY.

The Rakshasas getting into Ravana's chamber said, "O king! Ram has besieged Lanka with ease" Ravan was greatly enraged at this news and hearing that arrangements for guarding the city had been doubled, got upon his palace. Ravan grew extremely anxious-

at the sight of the vast Vanara army For a long time be broaded over the matter and fixed his glance upon Ram and the Vanara hosts.

In the meantime Ram gradually advanced towards Lanka with his army He found Lanka well protected and casting his look upon the gay looking city he said within himself Alas I My gazelle-eyed Janaki is confined within its walls. She is lean with faits and has made ground her bed. He was greatly pained with this thought and ordered for an immediate attack.

At soon as the signal for fight was given the Vanaras filled all quarters with their heroic yells Every one thought that he would be the first person to begin fight. Thinking this the Vaparas stood uprooting huge rocks and trees. At that time Rayan getting upon the roof of his palace watched the manouvres of the Vaoara army Vanaras paid little heed to him and began to enter Lanka in great numbers batch after batch Those Vanurus of golden hue with red faces were resolved to do service to Ram. They proceeded with stones and trees in their hands and began to batter the city wall with them and even hy The clear water of the ditches their fist blows. became soiled with weeds reads dosts and wood They were formidable like infuriated elephants They rent the sky with their shouts Victory to Ram Victory to Lakshman Victory to Sugriva

Viravahu Survahu Anal and Panasa made a breach in the outer wall and waited at the spot. They pitched their camps in front of it. Warlike Kumud laid siege to the Eastero gate with ten thousand Vanaras. Heroic Panasa and Prasabha stood ready for their help. Swata vali attacked the Southern gate with twenty Kotts of Vanaras and Tarapati and Sushena with millions of Vanaras arovaded the Western gate and Warlike Ram, Lakshman and Sugriva the Northern gate. Huge Golangula and formidable Gavaksha with millions of troops stood by Ram and his other flank was protected by Dhumra with millions of fierce Bhallukas. Heroic

Vibbishan holding a mace in his hand, with his four counsellors came near Ram Gaya, Gavaksha, Gavaya and Gandhamadan began to move hither and thither

for the protection of the Vanara army.

Ravan was enraged at this and ordered his troops to get ready for the battle As soon as they got that order a very great noise ensued Thousands of conch shells blew out being filled with wind from the Rakshasas' mouth and everywhere yellow Bheris' like the The Rakshmoon, were being struck by golden sticks asas were bluish dark like the Shuka-birds2 but with the white conch-shells attached to their mouths, they looked like banks of clouds with the cranes flying under them! Then they rushed out in great enthusiasm like

the surging waters of the sea

The Vanaras replied to that sound by their heroic yell. The earth and sky shook with tiumpet notes and heroic roars, and the field of battle became resounded with the rumbling sound of the moving chariots, neighings of the horses and trumpets of the elephants the meantime, a fierce fight commenced between the two sides The Rakshasas, displaying their great prowess began to strike the Vanaras with their flaming Gadas, sharp Shulas, Shaktis and Parashus The huge-bodied Vanaras in their turn began to strike them with their nails, teeth, stones and logs of wood "Victory to Sugriva" rose the constant shouts from the Vanaras and "Victory to Ravan" repeatedly shouted the Each side displayed its valour Rakshasas were over the wall and Vanaras stood on The Rakashasas began to strike the Vanaras with Bhindipalas and Shulas The Vanaras in fury sprang up began to drag them down Severe struggle ensued between the parties, and field of battle became drenched with blood

2 A kind of parrots, generally of green colour

¹ Bheri ordinarily means a trumpet, but trumpet is not struck but blown

I It is difficult, and in the most cases impossible, to identify these ancient weapons of war. So I have retained their orginal names

CHAPTER XXVIIL

THE GRRAT FIGHT.

Both sides became enraged at the sight of each other The Rakshasas rushed forth in their horses decorated with gold, their elephants incapable of being looked at like tongues of fire and in chariots glittering They were clad in beautiful armours like the sun and their deeds were quite thrilling Each one of The Vaparas prayed for Ravana victory rushed forward to meet them and a fierce fight ensued. As Andhakashura in ancient times, fought against God Vyomkesha so Indraitt fought against Angada formidable Sampati battled against Prajangha Hanuman against highly enraged lamvumalı Vibhuhan n against Satrughna heroic Gaja against brave Neela against Nikumbha Sugriva Praghasa Lakshman against Virupaksha against Agniketu Rashmiketu Mitraghna and Jajnakopa began to fight against Ram Vairamusthi against Maithda Ashaniprabha against Dvivida formidable Praapan against Nala and strong Sushena against Vidyunmali Blood flowed in stream from the bodies of both the Rakhasha and Vanara warriors-blood flowed like a stream their hairs for its weeds and the bodies for the floating logs of wood Heroic Indraut in great wrath hnried a mace against Angada as Indra hurls his thunder bolt. Angada at once took up that mace and hurling it back against him crushed his golden chariot with its horses and the charioteet Prajangha pierced Sampati with three arrows Heroic Aswakarna killed Prajangha, Jamyumsh from his chariot hurled a shakti against Hanuman's heart. Hanuman in anger jumped on his chariot and with one slap he destroyed him with his chariot Pratapan rushed towards Nala in great fury and pierced him with shafts by his quick hands. Nala at once plucked out his eyes and rendered him useless At that time, Sugriva killed warlike-Praghasa by the blow of a Saptaparna tree who was about to swallow the Vanaras Lakshman after smothering the grim-visaged Virupaksha with his arrows, laid him low with a single shaft Agniketu, Rashmiketu, Shatrughna and Jajnakopa were molesting Ram, but Ram with his flaming arrows cut off their heads Varramusthi was crushed by Mainda's beating. As the sun penetrates the clouds with his keen rays, so Nikumbha pierced Neela—dark as Collyrium dye Discharging a volley of arrows by his quick hands, he began to laugh in derision. Neela cut aff his head along with that of his charioteer, with the wheel of a chariot Dvivida hurled a stone against Ashaniprabha and the latter too began to smite the former with his thunder-bolt like acrows Dvivida being greatly enraged by it smote him with his chariot into atoms by a Sala tree Vidyunmali set up heroic roars after piercing Sushena with his gold plated arrows Sushena crushed his chariot into pieces by hurling a huge stone against it As soon as the chariot was gone, Vidyun-mali sprang on the ground with a mace in his hand. Sushena was greatly enraged at this and rushed towards him with a huge block of stone. In the meantime Vidyunmali struck Sushena by mace on the breast. Sushena, being unruffled by that blow, silently hurled that stone against him Vidyunmali at once dropped dead on the field of battle. Thus the Rakshasas were beaten by the Vanaras, as the Daityas were by the Gods in ancient times they were thus worsted at each step The battle field was soon covered with Bhallas Gadas Saktis, Tumaras, arrows, broken chariots and with the carcasses of the Rakshasa and Vanara soldiers Dogs and Jackals were running about and tearing the limbs of the dead warriors

The Rakshasas fainted at the smell of blood and then renewed their fight in greater fury and waited for the advent of night

¹ Possibly it means that the sight of so much blood flowing in streams upset the Rakshasas at first, but the Rakshasas were blood-thirsty, it is said!

CHAPTER XXIX.

THE NIGHT ATTACK.

At last the sun went down and the fatal night Fierce fight ensued between the Vanaras and their born enemies, the Rakshasas. Intense darkness1 enveloped every thing and one killed the other saying you are a Vanara," or you are a Rakshasa lous shouts like Kill him "Tear him" dons shouts like Come on," Why do you run away filled the The night was pitch dark and the Rakshasas were blackskinned but they having worn golden armours shone like hills phosphorent The Rakshasas being overwhelmed with rage rushed towards the Vanaras and devoured them in their progress. The Vanaras too in anger sprang upon their golden chariots voked with horses decorated with gold tore off their banners and their snake like flagstaffa with their sharp teeth They began to hite the eleph ants with their riders and thus harassed the Rakshasas thoroughly Ram Lakshman too with their snake like shafts destroyed a good number of the Rakshasaa both visible and invisible. Dusts raised by the hoofs of the horses and charior wheels blinded the eyes of warriors and filled the air-sounds of Bheri Mridanga Panava and of the conch shells with the clatter of arms rattling poise of the chariota neighing of the borses created a tremendous noise Here and there lay scattered the corpses of the Vanaras and Raksharas. The battle field was literally cevered with dead bodies and various kinds of arms Every part of the field was drenched with blood and became impassable. In fact, thar of slaughter was like the night of Destruction.

¹ Thus it has been described in the Illad that supernatural darkness once enveloped the field of Troy when neither friends nor focacould be distinguished, then Ajax prayed for light

The Rakshasas advanced towards Ram discharging a volley of arrows and they set up repeated shouts of war. Their cries sounded like the deep rumbling of the clouds that rise at the time of the universal Destruction Ram in quick hand discharged six flaming arrows against Jajnashatru, Mahaparshwa, Mahodara, Vajradansthra Shuka and Saran. They being penetrated through their armours, at once took to their heels. Ram lighted every quarter by his shafts The Rakshasas that were before him were destroyed like moths in fire. His gold plated arrows were discharged in all directions and the dark night with their glitter appeared like an Autumnal night lighted with glowworms! The night grew fearful with trumpet sounds and the yells of the Rakshasas That tremendous uproar was echoed and re-echoed from the caves of the Trikuta hill Dark, stalwart Golangulas began to devour the Rakshas

Here, Indrajit was fighting against Angada The chariot and horses and the charioteer of Indrajit were destroyed by Angada. With great difficulty Indrajit got down from the car and made good his escape. The Gods and the saints then greatly praised Angada for his heroic deeds. Ram and Lakshman too were immensely pleased. Every one was aware of Indrajit's prowess in battle, so every body was glad at his defeat. Sugriva, Vibhishan and other Vanaras repeatedly praised Angada for the deed.

Indrajit was greatly enraged at this defeat from Angada He was proud on account of the boon he had received from Brahma and also for his magical powers of being invisible to others. He then began to smite Ram and Lakshman with his sharp arrows and struck them with Naga-weapons. He was a subtle warrior and he overwhelmed the two brothers in no time. It was almost impossible to vanquish them in an open fight, so he had recourse to magic to overwhelm the two brothers in the presence of other warriors.

Ram then asked Sushena Neela Angada Sharabha Dvivida Hanuman Saunprastha and Kummed to find out Indrajit These leaders were greatly delighted at this command of Ram and uptrooting huge trees they began to search for Indrajit in the sky Indrajit began to stop those Vanaras in their courses by his beavenly arms. Those feaders of the army became deeply wounded by his Naracha weapons Indrajit was hidden in darkness like the sun behind a bank of clouds. None could find him out

Indrajit, in anger began to smother Ram and Lakshman incessantly with Naga weapons. The two heroes received injuries all over their bodies and they began to bleed from rheir wounds. They looked like two himsuka rees in blossoms. In the meanime, Indrajit dark as Collytium dye and with eyes having red ends rendering himself invisible and to Ram and Lakshman. You see, when at the time of fighting I render myself invisible time even Indra cannot find me out, not to speak of getting at me. I have already smitten you with my arrows I shall oow send you to Death.

With these words he pierced Ram and Lakshman. with his arrows and hegan to roar in great delight Ram and Lakshman were bound by Nag pasha and they could not see anything. They were wounded all over their bodies and fell down like two flag staffs of Indra They were profusely bleeding from their wounds and there was hardly an inch of their bodies unhurt being struck on the heart first fell on the ground The arrows of Indrajit were bright and transparent and covered the sky like dusts. Ram being struck with Naracha, Ardha Naracha Bhalla Anjalika, Vatsadaota Sinha-danstra and Khura fell on the ground the bed of the heroes, having throwing off his bow being deprived of the bowstring. He could not even clutch his bow Ar that sight Lakshman despaired of life. Lakshman was over whelmed with grief seeing Lotus-eved Ram thus laving on the ground. The Vanaras were greatly smitten with sorrow and began to shed tears by surrounding Ram on all sides.

CHAPTER XXX.

VICTORY OF INDRAJIT.

The Vanaias were greatly frightened at this Ram and Lakshman were tied up in Nagpasha and Sugriva and Vibhishan arrived at the spot, after them came Neela, Divida, Mainda, Kumud, Sushena, Angada, and and Lakshman were Ram with arrows, they were laying inert, bathed in blood, and their breath was gently blowing. The two great heroes lay prostrate like two golden staffs, and the captains shed tears surrounding their bodies Vibhishan and Sugriva were greatly smitten with sorrow, the Vanaras repeatedly cast their glances towards the sky, but Indrajit remained hidden by his magic so the Vanaras could not find him out Vibhishan was however, conversant with magic and he could see Indrailit before him Heroism of Indrajit was unparalleled in battle and none was a match for him

Then spirited Indrajit seeing Ram and Lakshman lying on the ground, encouraging the Rakshas with pleasure, said, "You see, those who have destroyed Khara and Dushana have been slain by me They will never be able to sunder the tie of the "Nag-pasha' Even if all the gods and the Asuras unite togethe'r they won't be able to liberate them from this bondage On whose account, my father passed sad and anxious nights wit' out even taking to his bed, and out of whose fear the people of Lanka were restless like a stream in the rainy season, I have removed that cause of all anxiety and fear The prowess and valour have been rendered futile like the autumnal clouds"

With these words, Indrajit began to discharge his

arrows at the other Vanara leaders. He shot nine shafts against Nala and three agains i Mainda, and three agains i Nainda, and three against Dy is ids. He struck Jamwusan with one arrow on the brea r and Haniiman with ten airows. After tiriking Gavaksha and Sharabha with two nitows each he began to but his shafts in great vehicing capainst the lord of Golongulas and An ada. The horn after sombering, the Vanara hos his his first arrows at up such heroic roots that struck terro into the hearts of the Vanara he then addressing the Rakshasis with a triumph int hugh raid "O herois" Just look at Ram and Lak himan, they are now laying in eless and inert."

The Rak hards it en roard in pride of Indrant's beroic deeds. So ing Ram and Lakshman laving listless on the ground, the Raksha is took them in budead and replatedly eulogised Indrant for his valour Indrant thus rendering the Rakshasis Lappy and cheer ful entered the city again.

Sugrisa was greatly alarmed at the 19th of numerous injuries on Ram and Lakshmin His cycs, Ir world with anger and with the trision offer. Thereupon Vibhilishan said, Sugrisa I Don't he fighting take place. Victory is never attained at calling the tribute of th

too helpless tust console in

With those words, Vibhshan wiped off tears from Sugrivas eyes with his palm wer with water. Then he took up water in the cavity of his palm magnetical it with mantras, wa hed Sugrivas two eyes with that and said. O'bing of the kapiv! Restrain your sorrows. In times of such danger like this even too much affection and love become the cause of ones ruin. Remove your sorrows that stand in the way of action. The Vanara troops have been freatly alarmed at this sight it is your duty to think of their welfare, and to protect them so long Ram remains senseless. We shall be free from anxiety when Ram and Lakshman regain

their consciousness. Such a thing is nothing to Ram, and from Lakshman's sight it is clear that he won't succumb. The beauty that is rare in a dead personhas not abandoned him. Sugriva be patient and encourage your troops. I too shall console the soldiers. Look what the Vanaras with their eyes dilated with fear are whispering to each other's ears. Let them cast off their fears like an used up garland."

Thus saying Vibhishan began to rally the Vanaratroops dispersed in various directions

In the meantime, sorcerer Indrajit entered Lanka with his army and appearing before his father, Ravan, said with joined palms, "Father! Ram and Lakshman have been destroyed"

Hearing this happy news, Ravan stood up and embraced Indrajit in joy. After smelling his head, Ravan asked Indrajit to speak every thing in details. Indrajit then described to Ravan how he had rendered Ram and Lakshman powerless under the bondage of the Nagpasha. Ravan was extremely delighted at this His fear of Ram was thus removed and greeted Indrajit again and again.

CHAPTER XXXI

GRIEF OF SITA

The Vanaras guarded Ram by surrounding his body Heroic Hanuman, Angada, Neela, Kumud, Panasa, Sushena Nalas Gaya, Gavaksha, Samprastha Rishabha, Shatavaii and Prithu guarded Ram with great care. A large number of troops stood there with uprooted trees They were casting their looks towards the sky hither and thither and at each rustling of a single blade of grass they thought that a Rakshasa was coming

Here Ravan after dismissing Indrajit in a cheer (ul mind summoned the Rakshasis that kept watch over Sita. Trijata and other Rakshasis soon came at his bidding Ravan then told them in joy Rakshasis I Go and tell Janaki that Indrajit has destroyed Ram and Lakshman Take her in the Puspaka chartot to have a sight of the two. For whose protection Janaki has haughtily spurned me so long that Ram along with Lakshman has been killed in the fight Now she has nothing to hope for or fear from Ram so she may freely and without any anxious hesitation may accept me She can not but be mine."

Thereafter the Rakshasis appeared at the Asoka woods and with the Puipska chariot went near Siza at that time was overwhelmed with the sorrow for her husband. The Rakshasis took her up in the chariot and proceeded with her along the different roads of Lanka By that time news of Ram and Lakshman's death spread from one city gate to

another

After this, Janaki with Trijsta arived at the battle field. She found the Vanara troom routed and the Rakshaua merry with delight. She found the Vanara heroes cast down with sorrow sitting round the bodies of Ram and Lakshman who were lying unconscious on the ground. Their bodies bristled with arrows their armoura were piezeed and cut and their bows and arrows lay at some distance from them. Janaki was upret at the sight of these two lotus-eyed heroes fying on the field of battle the bed of heroes—she began to lament bitterly

Alas! The astrologers used to tell me that I would he a mother and I would never be a widow Alack! Their predictions have now proved false. They told me that I would be the queen of a king who would be a great perfomer of sacrifices but that saying has proved false on account of Rama death. The words of those wise have come to nousely for

they predicted that I would be the chief amongst the wives of the heroic kings. The auspicious marks that in the opinion of women, bring royal fortune as she who possesses them is installed on the throne along with her husband, as they said, are still present In fact, the inauspicious palms and feet! marks, that an unfortunate woman bears which predicts her widowhood are not at all present in But inspite of all auspicious signs everything has come to nought The Samudrik' shastra tells us the sign of lotus in the palms and feet of a woman shall never be vain, but Ram being dead all shastras have been proved to be false hair is dark blue, fine and even, my eye-brows are joined with each other, my thigh are hairless and round My teeth are close set and firm, my forehead slightly raised, eyes, hands, legs, thighs and my ankles are symmetrical. My fingers are soft, symmetrical in their middle and marked with barley-corns in them Nails are round and my breasts are plump, hard and their nipples embedded in them, my navel in the middle is deep, its sides are raised and, my breast is high, my colour is bright as that of a jewel, the hair of my body is soft down-like and my smile is sweet and gentle From these signs gentle women called me auspicious Even the Brahmans versed in astrology use to tell me that I would be invested with crown along with a king of kings But all these have now proved to be false. Alas! These two brothers who freed Janasthan from 1ts source of trouble, gathered my information, crossed the Sea, but succumbed to an insignificant thing! These two heroes acquired mastery over Varuna, Agneya, Aindra, and Brahma-Why could they not remember those shira weapons

¹ An occult science that can predict one's nature and fortune from the palmistry

² After crossing the sea, says the poet, to be drowned in water collected in a small area like the impression left by a cow's hoof on the ground (Gospada)

arms at the time of the conflict? These two heroes are the shelter of the helpless."

"Alas I Indrajit has alain them simply through his magic and hy remaining invisible. An enemy endowed even with the speed of thought could not escape from Ram in open fight. Nothing is too heavy or impossible for Time and death is irresistible or Ram and Lakshman would not have been thus destroyed. Now I do not grieve so much for them, or for my mother as for my mother-in law since she is ever thinking when she will see Ram coming back with Lakshman and Janaki from the exile in forest." Then Trijata seeing Janaki thus lamenting said "O worshipful lady ! Do not be so overwhelmed with grief, your husband is alive Just hear me why I say Look at the expressions of the warriors. How eager and anoty they are Had your husband their leader been dead they would not have looked like this nor this heavenly chariot would have carried you here. I assure you had Ram been dead, the Vanara troops could not have been so much devoid of anxiety. By this time they would have been scattered like a boat without its helmsman. I can infer that Ram and Lakshman have not been slain. O worshipful lady ! By our conduct you have touched my heart and have become dear to me. Never did 1 assure you falsely on any former occasion nor do I hold out any false consolation to you. To speak the truth neither the gods nor the Asura nor Indra can destroy those two heroes. This is what I can assure Janaki ! This is the you from their appearance only thing to be wondered at that they lie liert and senseless under the Nagpasha. Their beauty is still in them had they been dead their faces would surely have been distorted but their beauty remains untarnished.1 So do not grieve for them, banish your SOTTOW

I Thus we have in Romeo and Julier

[&]quot;-beauty's emaign yet

Hearing these from Trijata, Janaki like the daughter of a God, said with joined palms, "O Sister! May what you say prove to be true"

After that Janaki returned with Trijata in the swift Puspaka car She got down from the chariot and was conducted by the Rakshasis to the Asoka forest, where she began to think of Ram and Lakshman.

CHAPTER XXXII

GRIEF OF RAM

- Ram and Lakshman lay prostrate under the terrible Nagpasha. They were panting heavily like a snake and their bodies were besmeared with blood Sugriva and other Vanaras in sorrowful hearts surrounded the two brothers, Ram though was firmly tied down under the Nagpasha, still on account of his great physical strength first gained his consciousness and finding Lakshman lying prostrate with a painful countenance, began to lament, "Alas! What shall I do with Janaki when heroic Lakshman has thus fallen. What further necessity is there for life? I may find out, if I search the world for it, another woman like Janaki, but never a bother and a warrior like Lakshman If he be dead I shall certainly give up my life. If I return to Ajodhya without Lakshman how shall I console mother Sumitra shaking with grief, and how shall I break the news to Bharat and Shatrughana? Lakshman was my companion in exile, how can I now return home without him In fact, when Sumitra will take me to task for this I shall never be able to bear

Is crimson in thy lips and in thy cheeks.

And Death's pale flag is not advanced there,"

that. Therefore I shall give up my life on this apot Alas l Curse on me for me heroic Lakshman has died a miserable death Brother Lakshman l You used to console me in my sorrows and pain you are now lying senseless therefore you cannot greet me now though atricken with sorrow O hero i Thou hast fallen on the field where you yourself had destroyed a large number of Raksha as. Your body is hathed in blood it bristles with arrows atuck to it and thou art lain on a heap of shafts For this you look like a setting sun You have been pierced by arrows in vital parts and for this you are now mute But from your expression and look the pain of being atruck is evident. You followed me in my exile and this day I shall follow you to the realm of Death. Thou are affectionate towards your kinsmen and ever obedient to me. Now you had to suffer on account of the misdeed of this heirous self. I do not remember to have ever heard you using any hard expression towards me even in great anger. Your valour is quite for midable. You could discharge five hundred arrows at a attetch so your prowess is greater then that of Karttavitya Alas I He who could thwart even Indra a blows by his acrows who was won't to lie on elegant beds is now rolling in the dust I I could not instal. Vibhishan as ruler of the Rakshans therefore this false promise will scorch me for ever Sugriva! You have become weak on account of myself heing overwhelmed with sorrow Now you will surely meet with defeat at Ravana hands, so leave the place instantly. Sugriva I Just cross back the sea with Neela Angada Nala and with your troops and their belongings. You have accomplished troops and their reiongings. You have accompushed a very arduous taak. Riksha king Lord of the Golangulas, Angada Mainda and Dvivida have also done great deeds. Heroic Kesharl Sampati, Gaya Gavaksha Sharabha, Gaja and other Vanaras have fought with great valour. These things have nodoubt, been a source of great delight to me but man can never overrule his fate. You are my friend and virtuous. You have done what lay in your power, but that has been frustrated on account of my bad luck, O Vanaras! You have acted as friends. Now I ask you to go wherever you wish." Then the Vanaras began to shed tears hearing Ram lamenting thus. At that time, Vibhishan after encouraging the troops, was coming towards Ram with a mace in his hand. The Vanaras seeing that dark-skinned hero coming there all on a sudden took him for Indrajit and dispersed in different directions.

Then Sugriva said, 'Look, why the army have become so suddenly agitated, as a craft is tossed by a heavy gale"

Angada replied, "Don't you see that Ram and Lakshman are lying in blood being smitten with arrows?"

Sugriva said, "No that is not the reason, perhaps there is some other cause of it. Look there the troops with their eyes dilated with fear are running away throwing off their arms in panic-stricken face. They do not feel ashamed of this cowardly act. Noboby looks behind and in hurry they are trampling over the fallen ones."

In the meantime Vibhishan having arrived at there, wished victory to Ram and Sugriva Thereupon Sugriva addressing Jamvuvan said, "Noble Vibhishan has come The Vanaras took him for Indrajit and they are running away in fear Just assure them that it is noble Vibhishan that has come"

Then Jamvuvan by his assurance stopped them from flight and the Vanaras came back finding him to be Vibhishan. Vibhishan was greatly pained at the sight of Ram and Lakshman and having wiped their eyes with his hand with water, said, "These two heroes are great warriors, the Rakshasas have overcome them only by their subtle strategy.

They were engaged in a fair fight, but my nephew Indrajit is a cunning warrior and he has bound them in Nagpasha by his Rakshasi magic. Relying in their prowess I coveted to rule over the Rakshasia, now they are lying on the ground as if waiting for death My ambition is gone and the cruel desire of the abductor of Sita has now been fulfilled.

Then Sugriva embracing Vihhishan said My noble frieed you are Virtuous you will surely occupy Lanka Ravan will never succeed These two brothers are worshippers of Garura' and they will soon recover their senses and destroy Ravan with his hrood.

Sugriva after consoling Vihhishan, addressing his father in-law Sushena said, "O Arya! So long Ram and Lakshman remain unconscious you return to Kishkindhya with them and other Vanara, I shall myself destroy Ravan with his friends and sons and as Indra retrieve the glory of the gods so I shall recover Janak!"

Thereupon Sushens said, "My boy! Formerly I witnessed the fight between the gods and the Asuras, and in that the Danavas skilled in the use of arms, destroyed the gods by their demoniac magic. The preceptor of the gods—Vinhaspati—treated with medicines and Mantras, the gods thus rendered senseless and wounded Let Sampati and Panasa hasten to the Milky ses for those remedies. The name of that medicine is "Visalya Karani." It is heavenly and it grows on hills and that is not unknown to the Vanaras. Wherefrom rose nectar after the churning of the Ocean there are two mountains named Chandra and Drona, the medicine is obtainable at that place alone. Let Hanuman proceed there."

¹ Gazure-(the engle) is an enemy of the Nagas (the serpents) hence it means that they were tied down by anakes. Nagapasha means binding with snakes.

In the meantime, clouds overcast the sky and there were repeated thunders and lightning Heavy gales began to blow and the hills began to shake, and the big traces of the islands began to fall into pieces, as if by the beatings of the wings. The huge pythons and snakes that resided in the Malaya mountain became restless and entered into the depths of the Ocean out of great fear.

Then, the Vanaras saw formidable Garura within a moment. At the sight of Garura the terrible snakes that bound Ram and Lakshman ran away in alarm. Then heroic Garura smoothed their moonlike faces with his palms. At his very touch their bruised faces regained their former loveliness. They regained their former grace, "strength, valour, energy, memory and intelligence.

Garura then raised the great hero and embraced. Ram with a gratified heart, said, "O hero! We have been rescued from a great danger through your kindness I feel myself overjoyed at your sight, as I would have been at the sight of father Dasarath and grandfather AJa You are beautiful to look at and are adorned with heavenly ornaments and wear an excellent garland on your neck Thou art clad in elegant apparel Tell me who thou art?" Garura, with eyes expanded with delight, said, "Ram! I am your friend, my name is Garura I have come here to help you in difficulty The powerful Asuras, Indra, Gods, Gandharvas and the Vanaras could not deliver you from the bondage under which Indrajit kept you by the spell of magic These serpents are terrible and are most obedient to Indrajit, and they, through magic, have assumed the form of arrows. Ram! You and victorious Lakshman are really fortunate As soon as I had come to hear of this bondage, I came here to rescue you from that I have removed that bondage Now, always be on alert

¹ It should be claws if it be a bird

The Rakshasas by nature are cunning whereas you are quite simple so do not believe the Rakshasas in the battle field Be careful from this incident of Indrajit."

Saying this Garura embracing Ram broke forth again, "Ram! Thou art virtuous you have kiodness even for your enemies, now allow me to depart Don't be curious to know what is the cause of this fond affection between you and me You will know everything when you will win the war Only the aged and the young will survive your arrows and you will soon succeed in rescuing Janaki after destroying Ravan

With these words Garura the king of birds wheeled round Ram and weot along the sky with the speed of wind. Then the leaders finding Ram and Lakshman quite hale and hearty repeatedly lashed their tails and set up hetoic roars. Miridangas were beaten trumpets, and conch-shells were blown. The Vanaras threw their arms up and roared in delight. Their roarings were heard like the rumbling of distant thunder clouds in rainy nights.

CHAPTER XXXIII

BAVAN S ANXIETY

Ravan hearing the shouts of the Vanatas, said in the presece of all "When the heroic yells of the Vanaras, like distant thunders are now heard certainly their has heen some cause of their delight. They by their roars have even agitated the sea. Ram and Lakshmso are hard fast in Nagpasha still the Vanaras are moving in delight this has caused grave apprehension in my mind Go and soon find out the cause of this joy amongst the Vanaras."

Thereupon the Rakshasas burriedly issued forth at the command of Ravao and, ascending the city wall they found that Ram and Lakshman have been delivered from the Nagpasha and Sugriva is husily engaged in protecting the Vanara troops. At that sight the Rakshasas were greatly mortified, their faces grew pale and sid. Then they descended from the wall in fear and returning to Ravan Said. "O royal Sire! We found the two formidable warriors delivered from the bondage under which Indrajit kept them inert and powerless."

Ravan became anxious at this news, his face too grew dark and pale. He then said, "The arrow that Indrajit acquired through austere panance are irresistible like snakes and glittering like the sun. Indrajit felled those two enemies of mine with that arrow If it is true that they have been liberated from the bondage of those arrows, then, surely, there is danger to all the troops. Alas could that irresistible shaft be frustrated like this?"

Ravan then panted with great rage and addressing Dhumraksha said, 'O hero! Take a large number of soldiers with you and immediately advance to slay Ram and Lakshman in battle'

Thereupon, Dhumraksha went round Rayan and issued forth for battle and after crossing the gate of the palace, he said to the commander "I am going to fight, bring the army soon " Then the commander got the army ready for battle The Rakshasas surrounded Dhumraksha with their heroic roars. They were formidable Bells rang at their waists and had different weapons in their hands Those soldiers came out thundering like the clouds, carrying various weapons, as Shula, Mudgara, Gida pattisha iron staffs, Mushala, Parigha, Bhindipala, Bhalla, noose and axe Some clad in armour got upon jewelled chariots decorated with staffs, some upon asses, some Thus the Rakshasa army issued forth like lions in their batches Heroic Dhumraksha got himself equipped and ascended a chariot drawn by asses with tiger-like and lion-like faces 1 He proceeded in great

¹ Tiger like and lion-like faces, of course, mean menacing looks Asses and mules for some purposes are still preferred to horses in military department

speed in his deep rumbling car towards the western gate there stood Hanuman with a smiling face. At that time the birds forbade him to advance and a huge vulture fell upon the crest of his cheriot. Then other ravenous birds fell upon his chariot. A huge white decapitated corpse besmeared in blood fell before him. The clouds began to rain blood tile wind began to blow furously and the earth shook repeatedly. Dbumraksha became sad at the sight of these evil omens, and the warriots thit poceeded before him were also greatly stupifed by these portents.

The great warrior then advancing found the vast Vanara army like an angry ocean ilireatening with destruction protected by the prowess of Ram

CHAPTER XXXIV

DRUMRAKSHA 8 FIGHT

The Vanaras seeing Dhumraksha advancing for a fight toared in delight of battle. Then a severe conflict ensued between the two sides. The Rakshasas began to scatter away and cut the Vanaras and the Vanaras too levelled the Rakshasas to the ground by the blows of trees. The Rakshasas in anger with their sharp weapons cut the Vanaras into pieces. The Vanaras became more furious at this and began to fight more bravely. Their bodies were bleeding from the blows of the differnt weapons of the Rakshasas and they began to destroy the Rakshasas with their huge atones and trees. Gradually the filed of battle grew quite dreadful. The dauntless Vanaras began to strike the Raksbas with trees and stones and the blood-trinking Rakshasas began to vomit blood. Some one aflank was torn some one was cut with teeth some one crumbled into atoms. Some one was slain with the flag staff and some with the sword slipped from his own hand and some by the chariot wheels. Som the battle field became strewn with the carcases of elephants.

horses their riders, Vanaras and of the Rakshasas The Vanaras by spring siezed the face of Rakshasas and tore them by their sharp nails. The countenances of the Rakshasas grew dark and they rushed forward to beat the Vanaras. The Vanaras too forcibly threw them on the ground and began to assault them with their kicks, fist-blows, with trees and fight them with their teeth-

Horoic Dhumraksha seeing the Rakshasas giving way commenced a terrible battle. Some of the Vanaras were hit with Prasa weapon and began to bleed, some fell on the ground being hit by clubs, some were destroyed by Patigha, Pattisha or by Bhindipal. Many ran away in fear from the enraged Rakshasas. Some one was pierced to the heart some was lying on his side, some had been forked by a trident and some one's intestines bulged out. Thus the horrible fight went on. Then the song of Death broke out in the battle-field-twang of the bow was its lyre, the gasping hiccough of the dying soldiers kept time with that music, and the trumpets of the elephants named Nadda served the purpose of the vocal music. Heroic Dhumraksha began to smother the vanaras thus at ease.

Thereafter, Hanuman seeing the Vanaras thus ovrcome by the arrows of the Rakshasas advanced towards Dhumraksha with a huge block of stone His eves grew more red from anger He was in his prowess like his father. Hanuman aimed that huge stone against Dhumraksha, seeing that stone hurled against him jumped down from his chariot and stood on the ground with a club in his hand. That huge stone pulvarised his chariot into atoms Hanuman, then, began to beat the Rakshasas by uprooting a tree The Rakshasas fell on the ground with broken heads In the meantime, Hanuman raised a huge stone and rushed towards Dhumraksha At this, Dhumraksha with a heroic roar advanced with a mace in hand and hurled it against Hanuman's head in great rage But that ironpiked mace proved futile Then Hanuman broke Dhumraksha's head with that stone. Dhumraksha at once fell prostrate on the ground like a mountain peak. The

Rskshasas were greatly alarmed at this and hied towards.

Thus Hangman destroyed the enemy and caused a river of blood to flow in the field of hittle. Hangman at last got tired and the Vanaras began to praise him again and again.

CHAPTER XXXV

VAJRADAMSTRA

Ravan was greatly enrig d at the news of Dhum rakshas derth and then addressing Vajradanstri said O heto I Just proceed with an army and kill my sworn enemy Ram with Sugreya and other Vangras

Sorcetet Vajtadanstra immediately set out at this command of Ravan A large number of elephants, camels horses and assest followed him in that struggle Vairadanstra was adorned with excellent crown and arm places and he had a magnificent armour on his person. He got upon a golden chariot decotated with flags with bow and quiver in his hands. The infantty followed his car cattying with them Risthis Tomatas Musalas Bhindipsias Shaktis Pattishas, Chakras, bows, exe and mace. The Rakshasas were elegantly dressed and they marehed like infuriated elephants and they in their march appeared like a mountain in motion l Veteran fighters with Ankusha and Tomaras proceed ed on elephants A large numb r of cavalry advanced mounted on fine chargers. At that time the advancing column of the Rakshasa troops looked like clouds of the rainy season charged with thunder and lightning. They then gradually arrived at the Southern gate where stood Angada In their march they met with several evil portents. Mereors fell from a cloudless sky fierce lackals began to howl fearfully emitting fire from their

Certainly it refers to different classes of fighters, as on elephants back, horses back etc.

mouths, Soldiers began to stumble violently on the ground Inspite of these evil omens Vajradanstra in his eagerness for fight proceeded undisturbed towards the field of battle The Vanaras thus seeing the Rakshasas advancing towards them set up a heroic yell, filling all quarters with that sound

Then a fierce fight ensued between the formidable Vanaras and the Rakshasas The valiant warriors (on both sides) fell on the ground with their heads and limbs severed from their bodies. Some hurled against his rival various weapons having failed to overcome him by wrestling, or fought with hands long and firm as a bolt. The battle-field was soon filled with a terrible din with the noise of trumpets rumbling noise of the chariots twangs of the bow, sound of the conch-shells and beatings of Mridanga, Some threw down their arms and began to wrestle with his adversary. Some were slain by fist-blows, or being struck with trees, kicks or slaps. A number of Rakshasas were crushed by the stones hurled against them by the Vanaras

that, heroic Vajradanstra to frighten the enemy began to roam about in the battle-field with Pasha in his hand The powerful Rakshasas became quite restive and began to smother the Vanaras with their sharp weapons Then, molested Hanuman flared up in rage, and energy Angada began to strike the Rakshasas with uprooted trees, as the lion kills the small animals. The powerful Rakshasa soldiers fell on the field with broken heads like cut down trees Then the battle field grew fearful from blood and dead bodies of both parties Here and there lay scattered arm pltaes, apparel, and umbrellas At last, the Rakshasas became restless on account of Angad's prowess At this the great warrior, Vajradanstra, became highly enraged and began to shower thunder-bolt like arrows upon the Vanaras. Other Rakshasa warriors also began to discharge volleys of deadly arrows from their chariots, The Vanaras in a body fought

against them with stones and trees. The Rakshasas huded various weapons ngainst the vanaras Vanaras too hurled stones and trees against them. Then a fierce struggle ensued between the two parties. Heads were broken, legs and bands were cut, and the battlefield became littered with dead bodies of both sides. Crows, vultures and other ravenous hirds of prey fell npon the carcases and made a terrible noise by their clamour Headless trunks to the terror of the timid, often rose from the field.

Afterwards the Rakshasas being struck with trees and stones ran away from the battle field. Again Vajradanstra in great wrath entered the Vannara line and hegan to create havoc amongst them with his arrows. The Vanaras being wounded by his sharp arrows dispersed before him in different directions and all ran to Angada in fear as the created beings approached Brahma the Lord of creation

Seeing that Angada cast an angry look upon Varradanstra, and Vajradanstra too scrunnised him with angry eves. Then a great battle raged between the two beroes, and they began to roam about the lattle field like two infuriated elephants. Vajradanstra pierced Angada's heart with flaming arrows, Angada became drenched with blood and he hurled a huge tree aiming at Vajradanstra, hut the latter cut it down to pieces at ease.

Thereupon Angada took up a huge rock and threw it agaist Vajradanstra. Vajradanstra hurnedly got down from his chartot and patiently waited with a mace in hand and the chartot with the horses was crushed into pieces. Angada immediately hurled a huge tree on the head of Vajradanstra. Vajradanstra fainted at that blow and began to vomit blood After regaining consciousness, he struck Angada on the chest with his mace. These two warnor appeared like Mercury and Jupiter in the field of battle. Then the two heroes unweathed?

¹ In the original we have the blade made of Rishibha hide, and

and began to fight against each other with great fencing skill in the course of which they performed various kinds of wonderful movements. Both set up heroic loars being anxious for victory. Both were badly injured with sword thrusts and with their bleeding bodies, they looked like two Kinshuka trees that stood in their crimson blossoms. Both of them suddenly knelt down on the ground. Then Angada instantly got up like a molested serpent, and cut down Vajradanstra's head with his shaip sword. Rakshasas were greatly alarmed at Vajradanstra's death. Vajradanstra's head rolled on the dust and blood sprutted like jets of water. Rakshasas, thereupon, overwhelmed with fear, slowly retired towards Lanka with sorrowful hearts.

Here Angada was surrounded by the Vanaras for his victory and was thanked and honoured profusely for his heroic deed

CHAPTER XXXVI

AKAMPAN'S FIGHT

Ravan became furious at the news of Vajradanstra's death and addressing Prahsta who was standing by with joined palms, said, Prahasta! Let Akampana now proceed with the powerful Rashasas skilled in the art of war. This undaunted hero is the defender of the Rakshasa hosts and a great leader of the army in battle. He is most enthusiastic in war, and is always eager to perform what will bring forth good. Now, this great hero will destroy Ram, Lakshman, and Sugriva in battle."

At this commandment of the Rakshasa lord, the Rakshasa army got ready for the war. The grim looking troops with formidable arms issued forth from Lanka. The great, undaunted warrior was dark like a cloud, and voice was deep like the rumbling of a

the sword covered with a girdle of small linkling bells. Apparently it is a mistake. It refers to the hilt and the scabbard

cloud Him even the gods could not render nervous in the field of battle. That hero mounting on a golden charior set forth with the Rakshasas in great anger for fight. At that time, all on a sudden evil pottents of various kinds appeared on every side. The horses of Akampana suddenly grew weak, and their left eyes began to throb. The wind began to blow in violence and the ravenous beasts and birds of prey to howl. But that hon-like hero remained quite unmoved by them. The Vanaras, however waited with trees and stones for the advent of the Rakshasas.

A fierce fight commenced Both the sides exerted their utmost for victory-one side for Ram and the other side for Ravan. They began to howl in anger and to fight with all their might. Dusts raised by the trampling of the warriors covered the sky Nobody could discern his friend or foe. Only the heroic yells and the sound of their swift treads were being heard. Chariots, horses, flags, weapons, shields etc. could not at all be distinguished in that darkness. The Vanaras slew the Vanaras, and the Rakshasas in fury the Rakahasas for none could distinguish his friends from his foes. At last, the field of battle grew muddy with blood Both sides fought with trees, clubs maces, stones, Prashas, Parighas and Tomaras. The Vanaras struck the giant Rakshasas with their fistblows. Rakshasas too being furious began to destroy the Vanaras with Prashas and Tomaras Akampana began to encourage the formidable Rokshams to fight. In the meantime the Vanaras forcibly snatched away the arms from the Rakshasas and began to destroy them with stones. Then heroic Nala, kumud and Mainda commenced a fierce fight in anger. They slew a large number of Rakshasas by hurling trees and stones at them.

I Akampana means the "unmoved" perhaps something like a parmanent epithet to his name, as Six Bedevere "the bold"

CHAPTER XXXVII

THE GREAT SALLY

Thereupon, Akampana became greatly enraged, and by twanging his bow he said to his charioteer, "Look there, the powerful Vanaras are destroying a large number of the Rakshasas They are standing with trees and stones at a short distance from this place, take me there swiftly They are very proud of their fighting capacity, I shall destroy them now It seems they will kill all the Rakshasas"

Then the charioteer drove the chariot according to the above directions of heroic Akampana Akampana approached the Vanara hosts by discharging arrows from distance The Vanaras, not to speak of fighting, could not stand before that hero They ran away from the fight Then Hanuman approached Akampana seeing the Vanaras thus dispersed in fear

The Vanaras gathered round Hanuman and they became courageous by the presence of that great hero

Then, Akampana showered his arrows upon Hanuman like tropical rains. Hanuman without minding the shafts discharged against him, resolved to kill him at that time, and advanced towards him by skaking the earth by his heroic tread. Being fired up by his valour he began to roar repeatedly. Hethen grew quite formidable like a burning flame, and finding himself without any arms, uprooted a huge rock in great fury. That great hero began to whirl that huge stone in hand. And as Indra, in former times, rushed towards. Namuchi, with thunder bolt in his hand, so he rushed towards him in great speed.

Thereupon, Akampana seeing that huge rock aimed against him cut it into pieces with his cresent-shaped arrow from distance Hanuman grew furious at this and he uprooted a large Aswakarna tree in heroic pride and began to whirl it in battle-delight. Then he rushed towards Akampana with that tree in

great speed. Trees were broken by the violence of his speed. He began to destroy elephants horses, with their riders, chariots and the charioteers. The Rakshasas finding him like a second Denth rin away in fear.

Then, Akampana seeing Hanuman approaching pieteed him with fourteen shafts with a heroe roar Heroic Hanuman being struck with the Narachas and the Shakus looked like a peak abounding with trees! And he looked like a column of smokeless fitchike an Asoka tree in blossoms. Then that great hero uprooted a huge tree and crushed Akampana's head with one blow Akampana was instantly killed. At that sight the Rakshasias grew restless and agitated like trees at the time of carth quake. The Rakshasis were thus vanguished and they ran away in fear. Vanarus hotly pursued the Rakshasia, who repeatedly looked behind and rushed towards the city gate by trampling each other in great hurry.

When Akampana was thus slain by Hanuman the Vanarias praised the great hero for his mighty deed Hanuman being thus honoured showed his modesty to them. The Vanarias set heroic yells in britle-delight and resolved to destroy the remaining Rakshasa. As Vishnu looked formidable after the destruction of the great Asura Madhukaitabha, so Hanuman looked quite irresistible after the death of Akampana. Then the gods began to praise Ram Lakshmana Sugriva Hanuman and other Vanarias for their great heroic deeds.

CHAPTER XXXVIII

PRAUASTA B FIGHT

At the news of Akampana's death Ravan cast sorrowful glance towards his counsellors, then after a brief consultation with them Ravan after deciding the course of action issued forth to inspect the army He saw Lanka decorated with flags and banners,

Then Ravan addressing General Prahasta said, "O hero! This city of Lanka has now been besieged by the enemy, there is no other way to relieve the city without fighting But excepting myself, Kumbhakatna, yourself, Indtall and Nukumbha who else will undertake that task? Therefore, you soon proceed with a large number of troops for achieving victory. The Vanaras will surely run away at your sight. The Vanaras are weak and unruly, and as the roars of lion are unbearable to the elephants, so they won't be able to stand your heroic yells. If they are thus rendered reluctant to fight, Ram and Lakshman will seek our shelter being deprived of help. O hero! In this battle, your death is uncertain, whereas your victory is certain. So you should fight, or tell me what is favourable or unfavourable in words that I have just now said to you."

Then Prahasta, as Sukracharya advised the king of the Asuras, said to Ravan "O king! We discussed this matter with wise counsellors before. Then there were differences of opinion amongst us. It was then decided that it would have been better to return Sita, or there would be war. Now, that war has began You have put me ever under obligation by bestowing on me wealth and honour, I shall do now what is good for you in this time of danger. I do not covet my life, nor my wife and children, nor wealth, I shall sacrifice my life for you in this war."

Then Prahasta addressing the Generals in front of him, said

"Soon get the whole army ready. This day the ravenous beasts and birds of the forest will be gratified with the flesh and blood of the enemy slain by my arrows"

Thereupon, the Generals got the army ready, and in a moment, the city of Lanka became restive with the movements of the formidable warriors. A terrific din filled all quarters. Some offered sacrifice to fire and

some bowed to the Brahmins. At that time the wind carried the scent of the sacrificial offering The troops put on armours and garlands and stood ready for the march. Then they got upon their elephants and horses and after paying their lomage to Ravan gathered round Prahasta with bows in their hands Prahasta got upon an excellent chariot after greeting Ravan and blowing the trumpet. The chariot was furnished with various weapons it was voked with swift horses and was bright like the sun and the moon Its rumbling noise was deep like that of a cloud its charioteer was an expert. It was decorated with flags and festoon. That clariot having the "Surpent banner streaming over it and covered with golden ner shone with splendour General Prabasia set forth in that chariot accompanied by his vast army trumpets and Dundubhis sounded like the rumbling clouds. The sound of conchshells and of other musical instruments filled the air. The Rakshasas preceded their General with heroic yell. Narantaka kumbha hanu, Mahanada and Samunnata were the four advicers of Prahasta. They were grim-looking and huge bodied All these warriors proceeded along with Prahasta. Heroic Prahasta urim as Death with his army vast as the sea and strong as herds of elephants, crossed the Eastern gate. The none of his march mixed up with the heroic roars of the Rakshasas frightened the beasts and birds of Lanka Then various kinds of evil omens visible Ravenous birds of prey began to fly under the sky and follow on the right side of the chariot. Fierce Jackals began to howl. Meteors began to fall in showers. Heavy gales began to blow. The stars and planets arew Clouds began to rain blood on Prahasta s chariot and his troops. A vulture sat upon the flag staff of Prahasta s car and by its ones it darkened Prahasta s face.

¹ The reader will be pleased to note that in dealing with the battle of each Raichias General same things have been repeated again and again, so instead of repeating one and the same thing, we have summarised the repeated portions where it could be done without injuring the original error.

The whip again and again slipped from the hand of the experienced charioteer, the beauty and splendour of that march were gone, and horses began to stumble on the ground. In the meantime the Vanaras seeing Prahasta advancing, went forward with trees and stones Some Vanaras plucked stones, while others giant trees Then a great noise ensued. The Vanaras and the Rak shas yelled in war-delight and began to challenge one another

In the meantime, ill-fated Prahasta entered the Vanara line as a moth plunges into a burning flame

Then, Ram seeing Prahasta asked Vibhishan with a smiling face, "Rakshasa-chief! Who is that hero, that is coming with a large host of Rakshasas and how formidable is he?"

Vibhishan replied, "O hero! That warrior is the commander-in-chief of Ravan, his name is Prahasta One third of the army of Lanka has come with him He is warlike, skilled in arms, and his prowess is known all over."

After that the Vanaras got sight of Prahasta Prahasta is quite formidable and grim-looking. Then a great uproar rose amongst the Vanaras and they began to yell and threatened the Rakshasas coming near Prahasta The Rakshasas had various kinds of weapons in their hands. Some had swords, some Shaktis, some Rishtis some Shulas (spears), some arrows, some Prashas, some axes, and some bows They rushed violently towards the Vanatas The Vanaras too advanced with huge trees, and stones As soon as the two sides drew near, a fierce fight ensued. The Vanaras hurled trees and stones Whereas the Rakshasas began to discharge volleys of arrows 1 The Vanaras killed a number of Rakshasas, and Rakshsas a large number of They cut and wounded one another with various weapons The heroic Rakshasas pierced the

I It is apparent from the above descriptions that the Rakshasas had a civilised mode of warfare, and they were far davanced in the use of arms

Vanaras with their arrows and the Vanaras crushed their enemies with stones and trees. Gradually the battle field was filled with the groans and heroic yells of the combatants. Both the sides were determined.

A number of Vanaras fell at the hands of Narantak Kumbhahanu, Mahanada and Samunnasta. Then Dvivida slew Narantaka with a stone Durmukha killed Samunnata with an uprooted tree Jamvuvan alew Mahanada with a stone and Kapi Pravira killed Kumbhahanu with a stone.

Thereupon Prahasta commenced a fearful fight. mighty eddy was formed in the battle field by the constant motion of the troops. And there arose a deep sound like the rolling of the sea. Formidable warrior Prahasta, made the Vanaras reel under his blows By degrees, the field of battle became littered with dead bodies, and rivers of blood began to flow. The field of battle grew beautiful like the forest in the advent of Summer and the whole place became impassable like a great river having the dead soldiers for its banks the broken weapons for the trees, the stream of blood for its water liver and spleens for its thick mud scattered arms for its weeds, severed heads for its fishes, the blood-thursty vultures for its swans the fat for its from and the heroic vell for the sound of eddies ! That fearful river flowing towards the ocean of Death struck terror into the minds of the coward, but the brave crossed it with ease, as an elephant does a tank filled with full-blown lotuses

After that General Neela rushed against Prahasta, as the wind rushes forward to meet the cloud in great speed. Thereupon Prahasta advanced towards Neela and began to discharge his arrows incessantly at him Prahasta's shafts entered deep into Neelas body like cruel snakes into their holes. Then Neela struck Prahasta with a tree. Prahasta discharged a volley of

¹ Perhaps profusion of blood has been likened to the crimson blossoms of summer hence the sum le though a very unlikely one.

arrows at Neela in anger Then Neela being unable to disarm villainous Prahasta, calmly bore the arrows, like a bull that with closed eyes bears the sudden outbreak of an autumnal rain

Then, Neela destroyed the horses of Prahasta by striking them with a Sala tree, and breaking his bow into two pieces set up heroic roars. Then Prahasta jumped from his chariot and rushed towards Neela with a fearful Mushala in his hand. Then the two formidable rivals looked like two infuriated elephants staring at each other for a fatal engagement. Both of them were furious and strong as lions, and both of them struggled for victory and both of them were eager for fame like Indra and Vritra Asura

Meanwhile, Prahasta with great difficulty struck. Neela with a Mushala. Neela was highly enraged at this and struck Prahasta on the heart with a tree Prahasta without paying any heed to that blow rushed forward with a Mushala Neela then picked up a huge stone and threw it against Piahasta's head Prahasta, at once gave up the ghost, and blood sprutted like a spring

On the death of formidable Prahasta, the Rakshasa army ran towards Lanka in great panic. As the water rushes forth when the dam gives in, so the army could not stay on the battle-field at the death of their general. All being dispirited and over-whelmed with sorrow entered Lanka. Deep sorrow made them mute

Here Neela in delight of victory approached Ram and Lakshman At that time, every one praised him for his heroic deed

CHAPTER XXXIX

OFITIDIT & A AVLU

Then the Rakshasas appearing before Ravan informed him of Prahasta's death. Ravan was greatly ove-whelmed with sorrow and rage at this news. Ravan then addressing them said. Hear me, O Rakshasas! We should no more slight those enemies who have slain my General Prahasta the destroyer of the heavenly hosts. I shall therefore myrelf now take the field. As fire burns the wood so I shall reduc. Ram Lakshman and the Vannas to ashee:

Thus taying Ravan got upon his chariot, black as cinder and yoked with noble steeds. Conch shells, trumpets and panavas were blown. The Rakshasa warriors began to brag of their prowess. The Rakshasa king honoured and worshipped by his people imme diately see forth for battle. Being surrounded by the grim-looking Rakshasas—buge as shining mountains—with burning eyes, Ravan looked like God Ruira surrounded by his goblins and genil. On coming out, Ravan found the Vanara army—vast as the sca—waiting for the fight with trees and stone, so in their hands.

Then mighty Ram formldable like the king of the serpents seeing that powerful Rakshara hous questioned Vibhishan O Rakshara chiaf! Whose army is that who are equipped with swords, laoces Prasha and various other weapons? They are mounted upon huge elephants like the Mandata hills and are carrying flags and royal umirallas amongst them?' Nobie Vibhishan replied O king! That hero who is seated upon an elephant whose face is red like the morning suo and who by the weight of his body has rendered the head of his elephant shaky is Akampana.'

I He must be a different person from the warrior whose death has already been described.

The hero who in his chariot is twanging the bow-like the rain-bow-and whose flag bears the ensign of a lion, he is the foremost of the Rakshasas, his name is Indrajit He who is tall like the Vindhya, Asta and Mahendra hill and who is drawing constantly a big bow is heroic Atikaya. He whose eyes are red like the morning sun and who is setting up a heroic yell seated upon an elephant with tinkling bells attached to its neck is Mahodara He who is red like an evening cloud and is riding a bright charger adorned with gold, and who is carrying the glittering Pasha arm in his hand is swift Pishacha He who is coming with impet-uous speed riding on a beautiful bull holding a sharp lance like lightning, is famous Trishira That dark skinned hero whose chest is expansive and high whose flag bears the ensign of a Snake, and who is repeatedly drawing his bow, is Kumbha He who is advancing a jewelled Parigha weapon and whose heroic feats are quite amazing, is heroic Nikumbha And he who is seated in bright chariot decorated with flags, and furnished with various kinds of weapons is Narantak And he who is the vanquisher of the pride of the gods and who is surrounded by grim visaged Rakshasas, like God Rudra by his ghastly crews, and over whose head stands the moon-like white umbrella with thin spokes, is Ravan, the king of the Rakshasas Look what a beautiful diadem adorns his head and jewelled ear-rings in his ears! He is formidable in statute like the Himalayas or the Vindhya hill, He has humbled the pride of Indra and the king of death. He is vigorous like the sun"

Thereupon, Ram said, "Ah! How mighty is this Rakshasa king, Ravan! He, by his own lusture, has rendered himself quite incapable of being gazed upon In fact, his whole person is surrounded by a halo of energy like light, so I could not survey his real form. His physique is more splendid than that of the gods and the Gandharvas. His followers too are stalwart and equipped with sharp weapons. Ravan being surrounded by these grim-looking

follow rs looks like the king of death surounded by the ghosts. It is my good luck that he has come within my view. I shall now wreak my anger on him for abducting my Siia." With these words Ram stood up bow in hit hand.

In the meanine Rasan addresing the mighty Rakshasas said "Go inside the city and live three without any anxiety or fear Guard the city gates and the high ways I in have come in a body with me if the Vanaras come to know of it they will surely enter the empty city"

His counsellors then proceeded to their destina-

After that as an elephant enters a big stream to Ravan entered the Vanara line. At the sight of Ravan Sugriva, the Kapi chief rushed forward with trees and stones in hands and hurled a mountain peak against him. The great leep Rayan cut that stone into pieces by his goldplated arrows and being greatly enraged dicharged a fatal arrow terrible as a huge snake. That shaft was swift like lightning and wind and was emitting sparks like (crackling) fire Ravan simed that arrow to kill Sugriva with it. Then that arrow penetrated into Sugriva's body as the arrow of kumar' formerly cleft the Krauncha hill Sugriva fainted on the ground with a piteous gioan. The Rakshasas therespon roared in delight.

Then heroic Gavaksha Gavaya Sushena Rishabha Iyotimukha and Nala tushed towards Ravan with huge rocks in their hands Ravan by his arrows frustrated the trees and stones of the Vanaras and showered volleys of shafts over them. Then many of the huge Vanaras fell dead on the ground while others dispersed in fear with their bleeding bodles and broken limbs Many of them sought shelter

¹ Kumar was the commander-in-chief of the gods, the son of Mahadev

You have deluded me by your quickness, now save yourself if you can, you are assuming different forms just to save your life I shall now discharge my fire-arm and this will surely put an end to your life" With these words, Ravan shot the fire-arm at the breast of Neela Neela being struck by that fell on the ground, being scorched with fire Due to his father's virtue and his own prowess his life was saved

Then, Ravan seeing Neela lying unconscious proceeded in his deep rumbling car towards Lakshman and getting near him he began to flourish his bow again and again. Then Lakshman said

"Rakshasa king! Just fight with me, it is not worthy of a hero like you to fight with the Vanaras" Thus saying he twung his bow

Ravan hearing the twanging sound of Lakshman's bow and his proud words, said "For my good luck, you have come within my ken, you are a silly fool and you will have to die in my hands"

Thereupon, Lakshman said to grim Ravan, 'O king! The heroes never vaunt, why do you then brag foolishly? I know your might and your valour. What is the good of idle vauntings Come, I am standing with my bow"

Then, Ravan discharged seven sharp arrows against Lakshman. Lakshman cut them into pieces by his sharp arrows Ravan seeing his own arrows cut into pieces like a chopped off snake, was greatly enraged and began to shower volleys of arrows upon Lakshman Lakshman warded off his shafts by Khura, Ardhachandra and Bhalla weapons, and stood still in his place Then Ravan was astonished seeing his arms thus being frustrated by Lakshman, began to shower sharp arrows again at him

Lakshman, in order to kill Ravan, hurled a fiery arm against him Ravan cut that into pieces, and

struck Lakshman on the forehead by a formidable weapon like doomsday fire granted by Brahma the lord of creation

Laksbman was sorely amitten by that blow and fell unconscious on the ground. Then on regaining consciousness he pierced Ravan with three atrows Ravan too fainted from that blow. When regaioed bis senses be was bathed in blood. In anger Ravan took up Shakti offered to him by Brahma. That Shakti was quite formidable for the Vanatas. Ravan hurled it against Lakshman Lakshman seeing that flaming weapon coming in violent spead against him cut it to two pieces by a fiery shaft. Still violently struck against his expansive chest. Lakshman was mighty but he fainted from that blow.

Ravan stezed unconscious Lakshman in his mighty areas but that here wine could pluck the world with the Himalayas, Mandar and Sumeru could not raise bim from the ground. At that time Lakshman remembered that he was the unsevered part of Lord Vishnu. In fact Ravan could not move him eveo an inch Then Hanuman angrily struck Ravan with his fit on the cheat Ravan fainted on his chistiat from that blow He began to bleed prafusely through his mouth eyes and ears He reeled under that blow and could not know where he was. The Vanaras then shouted in delight

Then Hanuman took up wounded Lakshman in two kinnds and brought him before Ram Though Lakshman was unmoveable by his enemies, but became light on account of Hanuman's devotion and triendship Ravan's Shakti at that time left Lakshman and returned to its former place. Then Ravan after recovering his consciousness took up his bow and arrows Lakshman too was somewhat restored as he was part of Vishnu. In the meantime Ram finding large number of Vanaras destroyed by Ravao rushed towards him. Then heroic Hanuman approach

ing him said, "O hero! As Lord Vishnu riding on Garura, the king of birds, slew the Ashuras, the enemies of gods, likewise get upon my back and destroy Ravan this day"

Thereupon, Ram got upon Hanuman's back and rushed towards Ravan seated on his car It seemed as if enraged Vishnu was rushing against Vali, the Danava king

Ram began to twang his bow and said, "Wait Thou Villain! How would you save yourself after inflicting such injuries on me? Even if you seek shelter of Indra, Yama, Surya, Brahma, Agni and of Rudra there is no escape from me Thou hast struck Lakshman with a Shakti, and I swear that I shall send you to death with your family and children I have slain fourteen thousand Rakshasas of Janasthan"

Thereupon, Ravan struck Hanuman, the carrier of Ram, with a dreadful arrow like doomesday-fire Hanuman's valour grew hundredfold at that blow-Ram too grew angry seeing Hanuman thus struck with arrows, and instantly cut Ravan's chariot with its horses, wheels, umbrellas, flags and charioteer with sharp cutting arrows. As Indra struck the mount Sumeru with his thunderbolt so he struck Ravan on his expansive breast with a formidable shaft. The great hero that even bore the thunderbolt of Indra became agitated and smothered with that blow. His bow fell from his hands. Then Ram cut his glittering crown with a sharp arrow Rakshasa king Ravan, then looked like the sun grown dim, or like a snake deprived of his venom.

Thereupon, Ram said, "Ravan you have fought fiercely and a number of Vanaras have lost their lives in your hands. You are exhausted now, therefore, I refrain from destroying you now, Now I ask you to withdraw immediately for rest. After that come back on your chariot with your warriors and witness my prowess."

Then Ravan having his pride thus humbled entered Lanka with a sorrowful heart

Ram too with the Vanaras brought round Lakshman.

Then the Devas Ashuras Goblins Uragas and terrestrial and serial beings clamoured in delight seeing Ravan thus worsted in fight

CHAPTER XI.

KUMBHAKARNA ROUSED PROM SLIFET

Rakshasa king Ravan has been humbled and sid. He has been defeated at the hands of Ram as the elephant is vanquished by the lion, or as makes by Garura. Rams arrows are dreadful like comets and blinding like the flash of thunder Ravan was extremely grieved thinking of those arrows.

Then, he addressing the Rakshass from his golden seat said. My counsellors I I am like Indra in prowess, but since I have been denfeated by an ordinary man all my austere devotion and penance seem to be futile. Formerly Brahma told me that I had to fear only from men. Now his words have come to be true. I asked from Him the boon of being invincible of the Devas, Danavas, Gandharvas, Rakshassa and the Sar pas (snakes) but at that time I did not even think of man. Now it seems that man is Ram the son of Dasarati Formerly Anaravya the Ikshaku king cursed me saying. O Thou, stain to your race I Ahero will be born in my line who will destroy you with your sons and friends Formerly once I used force against Vedavati, she too cursed me for her insult. It now appears that that Vedavati has been born as

Janaki Moreover, Goddess Uma, Nandiswar, and Varun's daughter Punjiksthala and Rambha cursed me in such a manner, that I do now perceive its consequence In fact, the words of a Rishi never proves vain O Rakshasas! Now to overcome the present crisis Gather round the city-gates and ramparts Heroic Kumbhakarna is now buried in deep sleep, go and rouse him from that sleep. There is no limit to his prowess. He is the vanquisher of pride of the Danavas. He is lying unconscious in sleep on account of Brahma's curse. He has been sleeping since nine months before this war. He is the greatest of the Rakshasas, that great hero will destroy Ram, Lakshman with all the Vanaras. His prowess and Valour in battle are well known, but he is buried in a profound slumber. I have met with defeat at the hands of Ram Now, if he is roused from sleep the sorrow of my defeat will be removed. If he does not help me in my distress, of what use he is to me?"

There, the Rakshasas with various kinds of food and viands and scented garlands went Kumbhakarna's abode. The palace of Kumbhakarna was exceedingly beautiful and was a Yoyana in length on each side. Its gate was spacious and the interior was filled with the fragrance of flowers.

Strong Rakshasas fell at a distance being thwarted by the force of his respiration, and with great difficulty they, then, entered the abode. The pavement of that chamber was made of gold. The Rakshasas on entering the room found Kumbhakarna huge as a mountain, lying stretched on his bed. Then the Rakshasas in a body tried to rouse him from sleep.

The hairs of Kumbhakarna's body were erect and bristles-like He was breathing heavily like a cerpent The Rakshasas were whirled about by the wind of his breath as by a tornado His nostrils were dreadful and his mouth as wide as the nether-region He was emitting an odour of fat and blood from

his body. He wore a golden armour and his glitter ing diadem shone like the sun.

Then Rakshasas placed meat and viands in huge heaps in front of him Deer buffaloes, boars were kept in great profusion and jars o fblood. Then they besmeared his body with excellent sandal and made him to sniff at the sweet fragrance of sandal and garlands. The perfume of incense filled every quarter Many sang his praise, some roared like deep rumbling clouds, and some blew conch-shelf white as the moon. Many shouted in a body and began to brandish their arms. Then the birds flying under the sky being over powered by that terrible noise fell on the ground. But still the deep slumber of Kumbha karna could not be disturbed. Then the Rakshasas began to strike him on the chest with clubs and maces. Some inflicted fist blows. But they were unable to stand before Kumbhakarna on account of violence of breathing. The Rakshasas were ten thousands in number. They in a body resolved to rouse Kumbhakarna-dark as collyrium dye-from sleep. But being unsuccessful in their attempts they exerted their utmost. They then began to good elephants camels, and to spur horses and asses to trample upon his body. They began to blow trumpets, conchshells and Panavas and began to beat him with huge logs of wood and large clabs. That terrific din filled Lanka but Kumbhakarna a sleep was not broken! Then the Rakshasas were enraged at their own failures. Some began to pull him by the hair some bit his ears, and some threw water into his ear holes, still Kumbhakarna lav mert in sleep. Many began to strike him with Shatagai Then Thousand elephants began to tramble upon him in great speed From the trampling of the elephants he felt the sensation of pleasant touch and his sleep was broken And being hungry he rose from sleep and yawned repeatedly That bero who was like a huge python by extending his mighty arms and opening wide his horse like mouth he began to vawn. His

face looked like the sun risen over the summit of the Sumeru hill His breath blew like a heavygale blowing among the hills He stood up He looked formidable like the Universal Desolution, that takes place at the end of each cycle of creation His eyes were red like two burning coals and a fierce light was being emitted from them like intense flash of lightning His two eyes looked like two shining planets

Then the Rakshasas pointed to Kumbhakarna profusion of food and drink kept for him He began to consume buffalo meat and harm and other quantities of flesh and being thirsty drank a large quantity of blood. Then the Rakshasas finding Kumbhakarna fully gratified, slowly drew near him and they began to surround him on all sides after bowing profoundly to him Kumbhakarna's eyes were still heavy with sleep and were half-opened in drowsiness. He cast his glance around him, and being surprised at this awakening, addressing the Rakshasas he said, "O Rakshasas! Tell me why have you thus roused me from sleep? Is not every thing well with the Rakshasa king Ravan? Has he been afraid of some enemy. Whatever it might be, you have not loused me from my sleep for some insignificant cause. However, I shall remove all cause of fear. I shall cleave asunder the Mahendra hill and render fire cool. "Now tell me why you have awakened me from my slumber?"

Thereupon, the counsellor, Yupaksha, said with joined palms, "O hero! We have nothing to fear from the gods, but man is the cause of our present troubles. We have been sorely disturbed by a man In fact, the great fear that has been caused by a man could not be caused by the gods or the Asuras Huge Vanaras have now besieged Lanka on all sides Ram has been extremely irritated by the abduction of Sita, and we have been greatly alarmed by his prowess. Before this only one Vanara came and burnt Lanka. Prince Aksha was slain by him. Ram

through slight let Ravan the enemy of the gods to escape What could not be effected by the gods. Asutas and the Daityas has been accomplished by man! He let nff Ravan to escape with his life.

Then Kumbhakarna on hearing of the defeat of his brother Rayan, said with rolling eyes "O counsellor I I shall first defeat Ram and Lakshman with the Vanaras this day and then shall see the Rakshasa king. I shall this day entertain the Rakshasas with the flesh of the Vanara and myself shall drink the blood of Ram and Lakshman

Then Mahodara said You should first hear Ravan and decide your action after considering all pros and cons, and then shall fight with the enemies.

In the meantime the Rakshasas entered Ravan's palace and approaching him and Now your brither Kumbhakarna has risen frim sleep Will he set-out for fight or you wish him to come and see you here? Ravan delightfully replied,

"I want to see him here. Bring him with due honours.

The Rakshasas then repaired to Kumbhakarna and said, "The king desires to see you please see him and enhance his del ght."

Then Kumbhakarana left his bed washed his fact orating wine. The Rakshass soon brought him wine and various kinds of eatables, Kumbhakarana drank two thousand jars of wine. On account in drink he appeared hot and flushed and his strength increased hundred fold. In his anger he looked like firece death and being surrounded by the Rakshasas he entered the palace of Ravan. The firm earth shook under his tread. He lighted the public roads by the effulgence of his body as the sun lights up the world by his own energy On his both sides, stood the Rakshasas in joined palms. It seemed as if, Brahma was proceeding towards the palace of Indra

the king of the Gods

At that time, the Vanaras standing outside were alarmed by the sight of that mountain-like hero Some of them took protection under Ram, the giver of shelter to the refugee Some of them fell on the ground from fear, and the great hero, Kumbhkarna, wore a crown on his head and seemed to see with the sun in the effulgence of his energy. The Vanaras seeing that huge hero of amazing appearance ran away in different directions

CHAPTER XLI

KUMBHAKARNA'S FIGHT

At that time, Ram began to survey Kumbhawith bow in his hand. That stalwart hero was proceeding along the sky like God Narayan about to put forth his third leg to cover the sky ' He was dark-skinned, like a cloud full of rains, his arms were protected with golden armours Ram greatly surprised at the sight of that great warrior and asked Vibhishan "Who is that darkskinned hero, with yellow eyes huge as a mountain? In the midst of Lanka with a diadem on his head he looks like a lightning in the midst of clouds This great hero to be the solitary flag-staff of the world The Vanaras are running away in various, fact. I have In never directions seen such

¹ The allusion to a foreigner might be unintelligible. The Ashura king Vali, who was famous for his unbounded charities, gave what one asked of him. God Vishnu to free the Gods from Vali's yoke assumed the form of a Brahmin-dwarf and approached Vali for alms. He asked Vali for three paces of ground, Vali readily assented to his humble prayer. Vishnu then covered the heavens and the earth by his two feet.

creature Now tell me who is he, Is he a Rakshasa or an Asura?"

Then, wise Vibhishan replied Ram! He is the son of Viswashrava Kumbhakarna of great prowess. In hugeness of body no other Rakshasa is equal to him He has vanguished even Indra and Death in battle. He has conquered large number of Rods Gandharvas, Vidvadharas and others. The gods took that grim looking hero with lance in his hand for God Rudra so they could not destroy him through their ignorance. Kumbhakarna is spirited by nature and the prowess of other Rakshasas has been obtained as boons, but it is different in his case. As soon as he was born he began to devour number of creatures from hunger At that, all the creatures were greatly alarmed for their lives and going to India informed him of the cause of their fear Then Indra in rage burled his thunder against this great bero Being restive from that blow he began to cry in great pain. But all creatures grew alarmed at that cry Then Kumbha karna in great fury picked Airavana's tusk and struck Indra on the chest. Indra was greatly shaken by that blow and began to bleed from his body. The gods and the Rishis, all grew pale at that sight. Then Indra along with other creatures repaired to Brahma, the lord of creation and told him about the destruction of the hermitages and abduction of other peoples wives by Kumbhakarna and they submitted, "O Lord! If Kumbhakarna devours creatures like this, creation will soon be denuded of created beings.

Hearing this from Indra s lips Brahma the Grandstep of creation summoned the Rakshasas before him by chanting Mantras. The Rakshasas soon appeared hefore him and amongst them was Kumhhakarna and all that were present were greatly alarmed hy his appearance. Then he said with some agitation O Rakshasas I Certainly Viswashrava has created yold for the destruction of beings, so you will lie buried in sleep like dead person Then Kumbhakarna being overpowered by the curse of Brahma fell saleep even

in the presence of the latter

Thereupon Ravan with anxiety said, "O Loid! The Kanchan trees has grown why do you cut it down at the time of bearing fruits? Kumbhakarna is your grandson, and it is not proper for you to curse him thus Your words will never prove false, so he will ever remain buried in sleep. But you will be pleased to fix a definite time for his sleep and for the time of his awakening."

Then Brahma said, "Ravan! This Kumbhakarna will remain asleep for six months and will be awake only for a day. This hero, on that day, will roam over the world with his mouth wide open with hunger and like burning fire will consume all beings. O Ram! Ravan has roused Kumbhakarna from fear. That hero issuing forth from his abode, is coming devouring fast the Vanaras in this way. The Vanaras are running away hither and thither at his very sight. In fact, it is impossible for the Vanaras to resist him. It is now desirable to announce among the Vanara army that it is no living being, but a machine has been set up. The Vanaras will then grow fearless."

Ram hearing these well meaning words of Vibhishan, said to general Neela! Go and wait with the army drawn in battle array and collect stones and trees and besiege the gates, ways and the exits from the city"

Thereupon, Neela said the Vanaras, "My soldiers The Rakshasas, just to frighten us, have set up a machine So don't be alarmed. After this great heroes as Gavaksha, Sharabha, Hanuman and Angada arrived at the city-gate with stones and trees. The Vanara troops relying on Neela's words grew courageous and ready for battle. They looked like clouds hanging over the mountains.

CHAPTER \LII

MULTING WITH BAVA

In the meantime heroic Kumbhakarna drowsy from since was proceeding along the well-decorated public roads. The Rakshasas began to shower flowers on his head. A large number of Rakshasas were accompanying him. At a short distance stood Ravans palace, spacious, beautiful and adorned with golden nets. As the sun enters a bank of clouds, so herioc kumbha karna entered Ravans residence and espied Ravan from distance the earth shook under his mighty tread as hentered the hall. After crossing threshold he found Ravan scated on the Pushpaka with a sorrowful countenance.

Then Ravan seeing Kumbhakarna stood up from his seat and received him by advancing forward with delight. On Ravan's resuming sear Kumbhakarna after bowing down to his feet asked "What is the matter my royal lotd?"

Thereupon Ravan embraced Kumbhakarna in defight And after being duly greeted by Ravan Kumbhakarna took his seat and said 'Tell me king! why Thou hast roused me from sleep what cause of few has arisen? Who is to be destroyed at this moment?

Ravan replied. O bero i you were long butied in sleep therefore, you could not know the cause of my fear King Dasharath's son, Ram has entered Lanka after crossing the impassable ocean. He has bridged the sea and easily crossed the waters with his Vanara troops and has overflooded with his Vanaras the forests and gardens of Lanka Now good many leaders of the Rakshasas have been killed but there has not been any

¹ It must be throne.

great loss on the side of the antagonists. Not to speak of their losses, the Rakshasas could not defeat the Vanaras O hero! Now save us from this crisis. Go and kill the enemy This is why I have roused you from My resources have almost been exhausted, you will find only the aged and the young surviving in Lanka, please protect them just out of pity. Undertake this arduous task and remove the sufferings and troub-I have never requested like les of a brother I have absolute confidence in your victory In former times, at the time of war against the gods and the Asuras, you were the rival of the gods and inflicted signal defeat on them. Amongst the created beings there is none strong like you, please achieve my object by mustering all your strength Disperse the enemy by your might as the wind scatters away the autumnal clouds Now this is the work that is desirable, coveted and good for me"

Hearing these entreating words of Ravan, Kumbha-karna said with a smile

"O King! What we apprehended at the time of holding consultation with Vibhishan, has befallen you for neglecting our good counsel As, in fact, the sinner is soon damned to perdition, so you have soon to reap the consequences of your wicked deed of abducting another's Formerly, you did not out of pride, calculate the evil consequences of this foul act therefore this crisis has arisen. The king who performs late what is to be done early, and does that first what is to performed last, he is devoid of any sense of polity acts who has no regard for time and opportunity become futile as clarified butter offered into unsanctified1 fire The king who acts after consulting his ministers about five essential elements' in matters alike peace and war is always in the right path. In truth, he attains success who understands everything by his intelligence

¹ Evidently it means not sacrificial fire

² Five elements —the ways and means for beginning an action i e Initiative, the man power, time and circumstances prevention of

and with the help of his countsellors, who examines carefully his friends and foes and who follows religion wealth and desire in due time. But that king or prince who can not decide what is best or what to be preferred amonest these three all his knowledge of Shastras is vain. Who is intelligent versed in polity in economics and decide his course of action after consultation with his ministers his fortune and prosperity remain unshaken Who is acquainted with the policy of equality sowing dissensions amonest the enemy achies es success. There are some kings however who from their cone itedness argue without knowing the true import of the Shastras or of polity One should not take him as his advice who is not well versed in politics and economics him who gives bad advice in the garb of a good counsel. Some advicers in order to ruin their masterineite him to wicked deeds by their ill advice and some join with the powerful enemies of his master. The king should dis cern and know such treacherous advisers at the time of giving advice. The king who is field, and meddles in everything is doomed to ruin and his enemies always take advantage of his weakness as the birds enter through the holes of the Krauncha hill. He who is indifferent about his own defence from a slightful neglect of his enemy meets with difficulties and soon loses his throne Oking ! What queen Mandadari and brother Vibhishan have said formerly appear to me to be good and beneficial. Now act in whatever manner you like."

Then Rayan grew angry at these words of humbhakarna; and said with a frown humbhakarna! I am worthy of your respect like a preceptor and to be honoured as your superior. But whereas you have the presumption to advise me! What is the good of your wasting so many words? Now do what I have asked you to do. It is useless to repeat that which I have once declined to accede to. Now think what

difficulties and success.

³ Who knows when and how to attain wealth, to fulfil desire and to practise religion.

is best in the present situation and act accordingly. If you have any love for your brother, or any prowess in you, or if you think it is your duty, to remove my sorrows and sufferings brought about by my bad policy then do it. He is a friend indeed who stands by a distressed person, and who helps a man out of difficulty."

Then Kumbhakarna finding his brother thus aggrieved, consoled him with sweet and cogent words, He said "O king Just listen to my words Be easy, banishing your anger and fear Please do not express yourself as so very helpless so long as I am alive I shall today kill him who is the cause of your fear Now, whether you be in adversity or in prosperity it is my duty to speak to you as a friend and a brother, what is good for you am willing to do what an affectionate friend is ready to do for his friend in distress. To speak the truth, the Vanaras finding Ram and Lakshman dead, will run away in utter heplessness You will be happy seeing Ram's head severed from his trunk by my hand and Janaki will be exceedingly sorry The Rakshasas of Lanka have lost their friends and relations in battle and they will feel happy, seeing with their own eyes the destruction of Ram and Lakshman this day After destroying the enemy, I shall myself wipe their tears with my own hands To-day, the huge body of Sugriva like a mountain will lie stretch like a cloud with the sun in it on the field of battle Oking Myself and other Rakshasas assure you again and again about the destruction of your enemy, then why do you not banish your sorrow? Ram is an ordinary human being, he will have to kill myself first then he may do any injury to you, I have not the least fear of being slain by the hands of a man order me to proceed to the battle What necessity is there of yourself meeting the enemy on the field of battle I shall surely destroy the enemy even if he be highly powerful I shall kill even Indra, Vayu, Kuvera and Yama if they be hostile to you Oking! When this stalwart warrior, with sharp teeth, will roam about the battle-field with a sharp lance in hand, who will be able to stand that sight? Even Indra will be frightened

by my heroic roars at that time. Or when leaving aside my weapon. I shall smother the enemies by my hare arms only who will then be able to stand before me without any risk to his life? I do not want any arms I shall slay even Indra by the prowess of my arms O king! To speak the truth, if Ram can survive this fist blow then surely my arrows will drink his blood in no time. O king ! Why are you to anxious when I am still alive? Baneli your fear of Ram I am going to destroy him now Shall kill Ram Lalahman Sugriva and that Hanuman who I illed the Rakshasas formerly and put Lanka into flames. I shall devour the Vanaras in my hunder If Indra or Brahma stand in your way to victory still I shall secure victory and fame to you. In my anger even the gods will be prostrate on the ground shall conquer death shall devour fire pull down the starry firmament with the sun to the fround, I shall kill Indra drink the ocean, pound the mountain and rend the earth into pieces. Living beings will witness to day the strength of this Kumbhakarna ever buried in sleep. Even heaven is not enough to satisfy my hung r My royal lord I I am now going to attain more and more happiness by destroying the enemy Forget your forrows in the company of bright woman and drown your sorrone in drink. Just attend to your work. After Ram is slain this day Janaki will ever be obedient to you

CHAPTER ALIII

Then Mahodara addressing Numbhakarna sald you are no doubt, born in a noble line but you are most ugly and very haughty and you can not understand any thing subtle not can fully judge a thing. It is absurd to hold, that the Rakshasa king is incapable of judging

of what is good or evil but you are saucy and garrulous from your very infancy, therefore you have wasted your breath by talking useless things The Rakshasa king has full knowledge of time and circumstances. He knows fully how to improve his own position and to render the position of his adversary comparatively worse, and knows how to keep himself in a position when there is no chance of gain to him, nor that of any loss to the enemy What wise king will perform that thing about which even those who do not honour the wise and the aged, and whose intellect is weak and who chiefly rely on their physical strength, waver, which? And just you are quite incapable of comprehending antagonistic virtues, fully You see, action is the source of all virtue, wealth and desire Who has no activity, has no energy or valour It is he who acts suffers or enjoys the bad or good consequences of his act. The end of virtue and wealth is the attainment of salvation, and by some special acts one may attain heaven and success He who does not practise virtue or neglects the attainment of riches commits sin but who slights his desires does not commit any The fruits of righteous acts and of wealth occur either in this world or in the next, but the good consequences of following one's desire take place immediately, 2 So a king should satisfy his desire. And to speak the truth, we heartily approve of the action of our royal master, of course there is no harm in meeting an enemy bravely, but your proposal of going to the battle-field singly is improper and I shall presently show you the reasons for it How can you hope to conquer single-handed the man who has killed a number of Rakshasas at Janasthan? Don't you find the Rakshasas too much alarmed who had suffered defeat at Tanasthan? Knowing heroic Ram to be as formidable as a dreadful

¹ Perhaps it means all that contribute to the material prosperity and happiness of the person and his community

² The passage is rather difficult. It seems what Mohodara means is this —Virtue may not be rewarded in this world, one's endeavours for prosperity may not be immediately crowned with success, but the attainment of the objects of common desire may be immediate

snake or burning flame how do you dare to provoke him? Ram is quite irresistible and formidable who would dare to face him without any fear of death? It seems to me that the whole army will be in danger? So you should not go alone. What fool thinks of subduing an undaunted enemy at ease who has a strong following? How you dare to fight 'Ram like whom there is no warrior amongst men and who is mighty as Indra himself.

Mahodara then turning towards Ravan said, "O king. Why are you vainly waiting after securing lanaki will just now obey your if you so desire. In this matter I have hit upon a devise. Just listen to me and think over it and if it meets with your approval you may adopt the same. My proposal is this First it should be announced every where that Kumbhakarna. Dvijibha. Sambradi Vitard dan and myself have set forth to destroy Ram in battle. We shall fight valuantly against Ram if we win there will be no need of that devise but in case we be defeated then you should do what I now advise you to do We shall come back from the battle field with wounds received from arrows inscribed with the name of Ram and shall give out that we have devoured Ram and Lakshman and then shall ask for our reward from you. In the meantime have this news of Ram and Lakshman s death spread through your spy Garaskandha. Then you will distribute riches apparel garlands, servants maids and other things as if you have been mightily pleased among st the heroes returned from battle and you will begin to drink in joy Thus after the news of Ram's death being circulated all over You should go to the Asoka garden and should console Sita in seclusion and tempt with the offering of riches. If Janaki be thus deceived by this demonstration of sorrow she will obey your will Knowing her beautiful husband to he dead out of despair

I It is quite unnatural that a strong supporter of Ravan will speak in culostatic terms of Ravan but here the Versifier (certainly not the great Valmitic loud not resist the temperation of introducing much repeated things about Ravan—Translator

and out of womanly frailties common to a woman, she will yield to you"

Formerly she was brought up in great happiness, now she has been smitten with sorrow so now finding that happiness is within your reach she will yield to you, O king to me it seems to be the best way of attaining your happiness. But obstacles will impede as soon as she will see Ram. So you should not be anxious for battle. It is not possible to secure that amount of happiness in battle as it is possible to attain here. O king without incurring any risk of life and without any loss of army score a victory over your enemy that will enable you to attain fame and prosperity."

Then heroic Kumbhakarna said to Ravan "O king I shall remove thy fears by, slaying that wicked Ram this day Be thou happy free from any fear of enemy A true hero never boasts in vain like an empty autumnal cloud In battle field I shall execute my bragging words"

Then Kumbhakarna addressing heroic Mahodara said, thou coward What thou hast said may be agreeable to weak and conceited princes. You are afraid of battle, therefore, it is your duty to please your master by flattery. In fact, you have spoilt every thing by your faults. What miseries have befallen Lanka, it is denuded of troops and its treasury is empty, only the king remains. To speak the truth, you have acted like enemies in the garb of friends. After this I shall immediately set forth for fighting to undo the mischiefs produced by your evil policy."

Thereupon Ravan smilingly said to Kumbhakarna This Mahodara has been greatly frightened by the prowess of Ram therefore he is not much in favour of war O hero! There is none like you in love and friendship towards me Now proceed to win victory. You see, I have roused you from sleep just to destroy the enemy. In fact this is a crisis for the Rakshasas. Now set forth holding a lance in your arm like Death with his noose and devour Ram and Lakshman with the army. The

Vanaras will run away in different directions at your very sight and the hearts of Ram and Lakshman will rend in sorrow

With these words, Ravan became confident as if his fotrows were at end and he seemed to get a life. On account of that his face in delight grew beautiful like the full moon. Then Kumbhakarna gor ready for the battle. He took up a sharp steel lance wrought in fold. That lance adorned with a farland of scarlet flowers looked like a veritable thunder bolt. It was emitting sparks like fire incessantly kumbhakarna snatching up with force the huge lance, stained with blood of the enemies and that was the destroyer of the gods and the Asuras, sud. O king what need have I of any army I shall go alone in the battle field and devour the Vanatas to appease my hunger." Then Ravan said, O hero! The Vanaras are powerful and skilled in battle. Finding you alone they might kill you by their bitings. So you proceed being surrounded by troops armed with maces and lances, and come back victorious by destroying the enemies of the rovers of might.

Then Ravan descending from the throne put on Kumbhakarna's neck a golden necklace adorned with gems, bright as the moonshine. Then after putting armour gloves, and other excellent ornaments in their right places Ravan fixed ear rings to Kumbhakarna's ears and a superbly fragrant garland on his neck. At that time, that large-eared warrior being thus adorned, looked like sacrificual fire. His waist was tied up with dark red girdle, and it seemed as if the Mandara mountain had been fastened round by snakes at the time of chutung the ocean. He then put on golden armours glittering like the lightning. He was impregnable on account of that armour and he looked wonderful like the Himalaya mountain tinged with the evening rays When thus equipped, he stood up with a lance in his hand and looked like Narayan ready to overcome the three worlds by his three feet.

Then that mighty Rakshasa hero got ready for departure after embracing, greeting and wheeling round Ravan Ravan blessed him At that time conch-shells and trumpets began to be blown Horses, elephants, chariots, any armed troops followed him Rakshasas riding on snakes, camels, asses, lions, elephants, deer and birds followed him in numbers. A beautiful umbrella was held over Kumbhakarna's head and when he started for battle the Rakshasas showered flowers on his head A large number of infantry followed him, they were grim-visaged and highly powerful They were athletic, tall and dark as collyrium dye, and their eyes were red They carried in their hands sharp swords, lances, axes, bhindipales, maces and parighas Heroic Kumbhakarna being followed by that formidable infantry issued forth like Death That crooked warrior, drawing the army in battle array, said with a cruel laugh, 'You see, as fire burns moths and flies, I shall burn with the fire of my rage the leading Vanaras this day Nay, what is their fault these denizens of forest are innocent Ram is the cause of this siege of Lanka, so I shall kill him first"

Thus encouraging the troops, Kumbhakarna disturbed the sea by his horoic roars. At that time, dreadful omens were seen on all sides. The earth shook with its seas and forests, the sun grew dark, the vulture perched on the flagstaff and jackals began to how. At last the vanaras espied him like God Rudra on the field of battle and ran away in fear and many of them stumbled on the ground like uprooted Sala trees.

CHAPTER \LIV

RUMBHAKAR AS FIGHT

Then Kumbhakarna began to roar in battle-delight that resounded like thunderclaps. The Vanaras ran away in fear at his very sight

Then Angada seeing the Vanara troops thus frightened addressing Neela Nala kumad and Gavaksha said "O heroes I Where are you fleeing away like ordinary Vanaras forgetting your rank and birth? Turn back. What is the good of saving one a life thus? What you see there is only a dreadful iliusion We shall destroy that illusion by our prowess. Come back

The Vanaras were thus somewhat encouraged and they returned to the battlefield with trees and stone and began to hurl them against Kumbhakarna in great anger But huge trees and stones crumbled into pieces dashed against his adamantine body Kumbhakarna began to smother the Vanaras as fire reduces the woods into asher Many Vanagas fell on the ground like Kinshuka trees crimsoned with blood many fell into the sea many tan into forest and many ran over the bridge. At that moment they had no courage or time to look forward or backward every one's face was pale with fear. The Bhallukas hid themselves amongst the trees and hills and some fell on the ground like dead and some ran away. Thereupon heroic Angada said "O Vanaras I Be patient ahall fight boldly Though you are running away but I do not see any refuge of you in the three worlds Now turn back. Why are you so anxious to save your lives? If you return being vanquished your wives will laugh at you that laugh of scorn is worse than death to a man of honour You are born of a noble and mighty race now whither do you run away being thus frightened? wby you are running away without displaying your valour Surely you are low Whither has gone your

prowess of which you boasted so much to help your master therewith?"

Being encouraged by Kumbhakarna's words the Rakshasas set up a heroic roar that seemed to agitate the ocean At that time, various evil portents became visible. The clouds turned gray as ashes, and there were showers of burning meteors and thunder and lightning shook the earth Jackals bagan to howl fearfully, and birds in a circle began to fly on the left. Vulture perched upon Kumbhakarna's lance His left eye and left arm began to throb The sun grew dim and the pleasant breeze ceased to blow. Kumbhakarna was blinded by his fate, so he did not notice these bloodcurdling omens Then the mountain-like huge hero crossed the city-ditch by a stride and appeared before the Vanara army, the Vanaras ran away in different directions at his sight. They stumbled on the ground like cut down trees from fear Kumbhakarna's hand was like a formidable bolt. In the field of battle, he for the destruction of his enemies appeared like God Rudra at the time of universal destruction with the mace of Death in his hand

CHAPTER XLV

RUMBHAKARNA'S FIGHT

The Vanaras unable to stand before Kumbhakarna, ran away in fear of their lives. Angada after taking them to task for their cowardly conduct, said.

"Either we shall die and reach the region of the blessed unattainable by the weak and the coward; either we shall enjoy all the luxuries in the abode of of the heroes after death or by our victory we shall

¹ Amongst the Greeks also there was a belief in the existence of a

achieve impershable fame on earth. Look that Khumbhakarna is like a mouth ahout to loap into ne and there is no except from lim. We are exceedinged as heroes by the watrlors if we tun away in fear of life then this scandal will be known all over that thousands ran away in fear of one man.

Thereupon the Vanaras while running away replied in words unworthy of a heroic soul. Optime I Kumblia karna is fighting tremendously none can stand him in the battle field. Life is dear to ut.

With these words the Vanara troops took to their heel. But Angada after assuring them again and again and holding before them hopes of victory railied them tound with etent difficulty.

The Vanaras then frew calm and returned back to the field of battle. They were delighted with the assurance of Angada and commenced a fietce fight with Kumbhakarna and many advanced forward with trees ond stones against kumbhakarna. Giant Kumbhakarna too being freatly enraged of this began to kill them And within a short of time a number of Vanaras lay dead on the field. As Garura the king of birds devour the snakes so kumbhakarna began to devour the Vanaras seeing them by force.

In the meantime Dwivida rushed forward with a stone and hurled it with great violence against kumbha karna. But that atone missed I umbhakarna and fell amongst the troops. It crushed many warriots elephants and chariots. Thereupon the formidable kumbha karna with a tremendous yell began to kill the Vanaras with sharp arrows. Then Dwivida hurled another stone in the midse of the army. It killed a fresh number of troops elephants and charlots.

In the meantime Hanuman got upon the sky and began to hurl stones and trees upon kumbhakarna a bead. Kumbhakarna cut those trees and stones into

happy life where the beroes dead in battle repuired after death, where Ulysses met with Achilles in his voyage to his native home —Ithica.

pieces with his lance, and he advanced towards the Vanaras with his lance in his hand, At that, Hanuman struck Kumbhakarna with a peak Blood flowed in stream from his body and he was stunned by that blow. Then that great hero, like a luminous mountain, pierced Hanuman's breast with his sharp, flaming lance. Hanuman was stunned by that blow and began to vomit blood, and began to grown Thereupon, the Rakshasas began to roar in delight

Then Neela after assuring and rallying the Vanara troops, hurled a huge stone against Kumbhakarna, but that was crumbled to pieces by Kumbhakarna's first blow and fell on the ground with sparks.

In the meantime, Rishibha, Sharabha, Neela, Gavaksha, Gandhamadan, these five heroes—rushed against Kumbhakarna and began to assault him some kicked at him some slapped and some fisted him but instead of feeling any pain, Kumbhakarna rather felt a pleasing sensation from that beating Then Kumbhakarna caught Rishabha by his hand and pressed him hard, Rishabha fell senseless on the ground with crimsoned face and Kumbhakarna then kicked at Gavaksha, slapped Neela, and fisted Sharabha. They began to bleed from their bodies and fell down on the ground like cut down Kinshuka trees Then thousand of Vanaras rushed against Kumbhakarna and jumped-over his body and began to bite again and again, and showered on him fist-blows Then Kumbhakarna with the Vanaras over his body appeared like a hill with trees grown over it Kumbhakarna began to devour the Vanaras Vanaras being cast into his wide mouth—like the bottomless pit—came out through his ears and nostrils. Then Kumbhakarna in anger began to tear them off to And in no time the battle field became gory with fat and blood Kumbhakarna roamed amongst the Vanara troops spreading havoc like the Doomsday fire He with his lance looked like Indra with his thunderbolt and Death with his noose. And he began to smother the Vanaras, as fire burns down dry woods in summer.

Then the Vanaras began to grown hideously and took shelter under Ram

In the meantime heroic Angada tushed towards Kumhhakarna with a huge rock and by frightening the Rakshassa by his heroic roars he hurled it on the head of Kumhhakarna. Thereupon Kumhhakarnas wrath was kindled like fire and he rushed towards Angada putting the Vansras into flight by his heroic roar and hurled his lance against him Then skilful warrior Angada quickly changed his position and Kumhhakarna s lance became frustrated. Then Angada by a mighty spring slapped Kumhhakarna at the breast. Kumbhakarna as tunned and then recovering himself dealt a fix blow against Angada. Angada fell senseless by that blow.

After that Kumbhakarna proceeded towards Sugriva with a lance in his hand Sugriva too seeing Kumhhakarna coming near him sprang up and took up a buge rock and advanced forward to meet his adversary Thereupon Kumbhakarna stood hefore him outstretching his arms. Kumbhakarna was all over besmeared with Vanara blood. At that Sugriva said O Rakshasa! Many warriors have met with their death at your hands. You have achieved a very arduous task. Certainly your fame will be greatly enhanced Now leave the Vanara soldiers. What good will you reap by slaughtering the insignificant ones? Now do I hurl this rock against you. Result if you can.

Then Kumbhakarna said O Vanata I You are the grandson of Parjapati and the son of the Riksha king You have both valour and fortitude therefore dost thou hrag so much "

Then Sugriva hurled that adamantine rock and struck Kumbhakarna on the hresst. But that rock crumbled into pieces by coming in contact with his expansive chest. At that the Vanaras were greatly mortified and the Raksharas hegan to shout in delight. Kumbhakarna was highly entaged and threw his glittering lance like lightning against. Sugriva by opening wide bis

mouth In the meantime, Hanuman sprang up, siezed the lance with its golden chain and broke it into pieces He easily broke the steel lance by bending it over his The Vanaras were greatly delighted at that The Rakshasas desisted from the battle in fear There upon. Kumbhakarna broke down a peak of the Malaya mountain and hurled it against Sugriva Sugriva fainted from that blow. The Rakshasas shouted in joy the meantime, Kumbhakarna took away heroic Sugriva as the wind takes away the cloud Kumbhakarna with Sugriva in his hands looked like the Sumeru hill with lofty peaks The gods were greatly astonished at this and created a great noise by their clamour Kumbha. karna repaired with Sugriva in the midst of the praises of the Rakshasas and the noise of the denizens of the heaven The Vanaras being too much frightened left the field in hurry Thus taking away Sugriva, Kumbhakarna thought that with the destruction of Sugriva everything of Ram would be destroyed

Seeing all these, intelligent Hanuman thought. Sugriva had been captured, what shall I do now? I shall do what is proper I shall now slay Kumbhakarna It Kumbhakarna dies of fist blow, then Sugiiva will be released and every body will be glad But what is the necessity of doing such a thing If Sugriva falls in the hands of the Gods and the Asuras he will free himself by his own valour Perhaps he is now unconscious on account of blow received, therefore he can not realise his situation. He will soon regain his consciousness and do what is good for himself and for the Vanaras at large But if I rescue him, he won't be pleased with that, moreover there will ever be a stigma to his name, so let me wait for a short time, he will himself free him from Kumbhakarna's grasp and prove his prowess thereby " Having decided in this manner, Hanuman began to encourage the Vanaras by his assuring words

In the meantime, Kumbhakarna entered Lanka with Sugriva, whose life was pulsating in his veins. All were struck with wonder by that sight and began to shower-

flowers on his head. Then Sugriva slowly began to revive in the cool breeze that blew along the high ways of Lanka and with the sweet smell of fried rice and spray of water that were sprinkled upon kumbhs karnas head as Sugriva was within the clutch of kum bhakarnas arms. He slowly opened his eyes and saw the public roads of Lanka. Thus finding himself within the grasp of his adversary. Sugriva began to divise what he was to do. What steps he would take that might be good both for himself and the Vanaras.

Thus thinking Sugriva all on a sudden tore Kum blakernas ears with his naffs bit off Kumbhakernas nove with his sharp teeth and tore Kumbhakernas sides by kicking simultaneously with his two legs. Kuiobhakerna began to bleed profusely. He threw down Sugriva in anger and began to strike him with all his might. The Rakshasas began so beat him right and left But all on a sudden. Sugriva a sprang up like a kundaka ball and ran to Rem.

Kumbhakarna with his torn ears and nose b can to bleed as fountains and brooks run in a hill and his collyrium black colour being gory with blood he appeared like an evening cloud tinged with the crimson rays of the setting sun Then that big warrior again resolved to fight and finding no other weapon took a buge club and appeared again on the field of battle. In his wrath he began to devour the Vanara troops, emerging from the city of Lanka In his hunger and fury he began to devour two or three Vanaras at a time. He could not even distinguish the Rakshasas at that time and devour ed a good many of them. He seized the Vanarus and the Rakshasas by his hands and threw them into his mouth. Blood and fat trickled down his elbows. Then the Vanaras ran away in great fear and took shelrer under Ram

In the meantime hernic Lakshman commenced a great fight. He pierced Kumbhakarna first with seven arrows then with a number of shafts. Kumbhakarna broke these arrows finto pieces. At that Lakshman grew enraged and pierced Kumbhakarna's golden armour with a volley of arrows Dark skinned Kumbhakarna with the arrows, then appeared like the sun surrounded by the clouds. Then in a thundering voice addressing Lakshman, Kumbhakarna said, "O hero! I have vanquished even Death, but since you have thus ventured to fight against me, you will surely be famous for this. Not to speak of fighting, that you have succeeded in standing before me for so long, is enough glory for you, Formerly even Indra mounted upon his Airabata and with his hosts of gods could not do that Lakshman 1 You are still a boy, and I have been greatly pleased with your valour Now, allow me to go to Ram for battle You see it is my object to kill Ram and with his destruction everything will be over What else may remain I shall destroy that hereafter."

Lakshman replied with a (contemptuous) laugh "O Rakshasa! I do not dispute your prowess that even the gods could not resist it Now, look there stands Ram firm as a rock"

Thereupon, Kumbhakarna leaving aside Lakshman proceeded towards Ram, shaking the earth by his heroic treads Then Ram struck him on the heart with a severe shaft Being thus struck by Ram's arrow. Kumbhakarna with a terrific ye'l pressed forward towards Ram In Kumbhakarna's anger fire with cinders began to come out from his mouth. At that time, his club slipped from his hand and being deprived of all weapons he began to fight with fist-blows and slaps. Being wounded by Ram's arrows he began to bleed in torrents. He was beside himself with rage and fury and began to devour the Vanaras and the Bhallukas and brandishing a huge rock in his hand he advanced towards Ram Kumbhakarna hurled that rock in great violence against Ram, Ram cut that into pieces by seven gold-plated arrows That rock fell on the ground and crushed two hundred Vanaras to death

In the meantime, heroic Lakshman often thinking of hundreds of ways of slaying Kumbhakarna, addressing

Ram said "O worshipful lord! This warray being rendered by the smell of blood have lost his judgment of distinguishing the friends from the foes. So he is devouting the Vanaras and the Rakshassa alike. Now let the Vanaras ger upon him and the vanara leaders surround him on all sides. If this william is weighed down with heavy weight then he won't devour any more while coming forward to fight."

Thereupon the Vanatas being delighted with Lakshman's words gor upon I umbhakatna who was greatly enraged at this and began to shake them off from his body as a victous elephant shakes off its trider by shaking his back.

Thereupon Ram to & up his how in anger and he s ared at humblisharina a lf to scorch him with the fite of his weath. Ram then advanced towards him. At that sight the Vanatas smothered by I umbha karing frew cruitageous.

Ram held in his hand a golden how like a formid able snake and from his shoulder slung a quiver full of arrows

Assuting the Vanaras Ram hurried towards Kumbhakaina Formidable Vanara surtounded Ram And Lakshman following his biothers a sien found humbhakarun with red bot eyes a crown on his head and blood streaming from his body I umbhakarna like an entaged elephant that guard one of the quarters of the clobe rushed towards everybody. He was tall like the Vindhya and the Mandar hill and blood strea med from his mouth as rains from the clouds licking his elbows drenched with blood. He was emite ing a fierce effulgence like fire and could not he stated at.

Ram seeing that warrior grim as Death, twang his bow kumbhakarns unable to bear that sound rushed forward towards Ram in great wrath

Szelng Kumbhakarna heroic Ram with arms long like the body of snake said, "O Rakshasa chief! Here

am I standing, Ram the destrayer of the Rakshasa race, with bow and arrows in my hand, come, don't be sorry, you will soon meet with your end at my hands"

Thereupon, Kumbhakarna hearing the name of Ram, burst forth in a sardonic laughter and rushed towards him by trampling over the Vanaras. Then that heroic Kumbhakarna said in a thundering voice, that struck terror into the hearts of the Vanaras, "Ram I I am neither Viradha, nor Khara, nor Kavandha nor, Vali, nor Maricha, but Kumbhakarna himself Iust look at my iron-club, with this I formerly conquered the gods and Asuras Though my ears and nose are torn, still do not slight me Now first display your prowess to me I shall witness that first, and devour you afterwards"

Thereupon, heroic Ram being greatly enraged with Kumbhakarna's words' shot arrows against him But Kumbhakarna was not a bit pained by it The arrow that could penetrate seven palms at a time, and which slew a great hero like Vali, fell flat on Kumbhakarna That blood-stained warrior easily bore Ram's shafts as showers of rain on his body, Then he violently whirled his formidable club by which he thwarted the arrows hurled against him and kicked a large number of Vanaras Then heroic Ram fixed a Vayuvya¹ arrow to his bow and discharged it against Kumbhakarna The weapon, as soon as it was discharged, tore off Kumbhakarna's hand with the club, Kumbhakarna hideously in pain and that huge hand like a (broken) cliff crushed many Vanaras to death. Then the surviving Vanaras looked (wistfully) at the fighting between Kumbhakarna and Ram Kumbhakarna with his severed arm looked like a hill deprived of its peak In the mean time, Kumbhakarna uprooted a big Sal tree in one hand and rushed with that against Ram cut off that hand by Aindra weapon That severed hand fell like an inert mass on the ground and it crushed Vanaras trees and rocks by its weight

¹ The word means pertaining to the wind

² It means appertaining to Indra

Then Kumhhakarna with a tarrible yell rushed towards Ram. Ram cut off his two legs with two sharp crescent shaped weapons. The legs fell on the ground with a terrific crashing sound filing all quarters with it. Being thus deprived of his arms and legs, Kumbhakarna by gasping wide his horse-like mouth rushed towards Ram At this heroic Ram filled the cavity of his mouth with arrows. Lumbhakarna s mouth was gagged and he lost his speech. He then fainted with a painful groan. Then Ram took up a dazzling Aindra weapon irresistible like death and butled it in great speed like a thunder against Kumbhakarna That Aindra weapon like smokeless fire, flew fast along the sky and lighted up the whole horizon with its own effulgence and cut Kombhakarna s huge bead adorned with ear ring. When the head of that hero fell it crushed the city wall city gates and edifices, Kumbhakarna s huge body hy the force of the momentum fell into the sea. It reached the bottom of the ocean by crushing fishes and crocodiles by its weight. When that hero-the enemy of the gods and the Brahmins-was thus destroyed the earth with hills and forests and the gods clamoured in delight Devarshis Maharshis Paonages, Guhyakas, Yaksha, Gandharvas and Pakshis. all in wooder looked at the heroic feat of Ram.

Then the Rakhasas were struck with panic at this death of Kumbhakarna and rao away and began to shriek in tear at the sight of Ram as the elephants move away at the sight of the lions. As the suo being freed from the grip of Rahu after the eclipse, shines in its apleodour hy destroying all darkness by its rays, so Ram shone forth in all his effulgeoce amongst the Vanaras Then their faces beamed in delight like lotuses (of the morning) and greeted Ram again and again in gratefulness. Kumbhakarna bithetto never mer with any defeat in hattle. He vaniquished the heavenly hosts hy his powers, And as Indra the king of the gods, slew Vritrasura so Ram destroyed Kumbhakarna in fight and delighted at his death

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CHAPTER XLVI

THE SAD NEWS

The Rakshasas seeing Kumbhakarna thus slain by Ram, hastened to Ravan, and said 'O King! That great Kumbhakarna. after destroying the Vanaras, has met with his own death. He smothered them for sometime, but was at last, rendered inert by Ram. His headless trunk obstructed the gate way of Lanka. His ears and nose were torn, his hands and legs were cut off and he has been destroyed like big tree consumed by the forest fire. His bloodstained body is half-immersed in the waters of the sea."

Then the Rakshasa king, Ravan, was smitten with grief and he fainted from intense sorrow at the news of Kumbhakarna's death Devantaka, Narantaka and Trishira cried at the death of their uncle Mahodara and Mahaparshwa shed tears at the news of their step-brother's death

Then Ravan after regaining consciousness began to lament in bitter sorrow, "Alas, Kumbhakarna, subduer of enemy's pride, why hast thou forsaken me so suddenly? Whither hast thou gone without removing my sorrows and the affliction of my relations whose assurance I used to defy the gods and the Asuras that my right hand has been taken away from me am no longer alive, it seems How could Ram slay that hero who humbled the Asuras and who was like the Dooms-day fire? Upon whose body thunder could not produce any impression how he could be destroyed by Ram's arrows? The Vanaras are now clamouring above in joy at your death. The Vanaras, now, thinking of this opportunity will infest Lanka and beseige the inaccessible gateways of the city. I have no more need for kingdom, nor any charm for Janaki, What shall I do with Janaki? When Kumbhakarna is dead, what is the use of living any more? If I cannot slay

Ram the destroyer of my brother it is better to die To-day I shall repair where Kumbhakarna has gone. I do not wish to live even for a moment in absence of my brothers. I injured the gods before now they will sarely laugh at me (at my miseries) Alas Kumbhakarna! Thou art dead, how shall I vaoquish Indra without your belp? Formerly I slighted Vibhishan is words out of ignorance now do I suffer for it. Since I have heard of Prahasta s and Kumbhakarna a death the words of Vibhishan a man and Kumbhakarna death temorse and shame I am now reaping the consequence of turning away virtuous Vibhishan. This is the said result of my own misdeeds.

Then the Rakshasa king with a grief-laden heart began to lament bitterly and at last fainted from too much sorrow

Then Trishira finding the Rakshasa king thus overwhelmed with sorrow said O king! Though our ucole, the great hero Kumbhakarna is dead still a great bero like you should never lament like this. Your prowess is capable of conquering the three worlds then why do you lament like a weak person? You have Shakti given by Brahma You have impenetrable armour splendid bow and arrows and chariot yoked with thousands of asses that produce a deep rumbling noise like a cloud By your arms, you have repeatedly conquered the Suras and the Auras, now it is necessary for you to punish Ram Rather you remain here, let me go to the battle and I shall destroy your enemy as Garurs the king of hirds, destroyed the snakes. As Sambarasura was slain by Indra. Naraka suta by Vishuu so Ram will lie prostrate on the battle-field, being slain by me"

Then Ravan whose end was near revived in delight as if he got a new lease of life from Tribitizs words Devantaka Natantaka and Atikaya became buoyed np with joy at the prospect of battle and in their enthusiasm they clamoured saying "Let me go first, let ma first proceed."

They began to roar in war-delight Those warriors were versed in black art, were capable of journeying. through the sky and were the vanquisher of the gods and the Asuras They were great heroes, and their fame spread everywhere Never any thing was heard amongst the gods Gandharvas about their defeat Kinnaras and the Uragas 1 They were proud of their own valour, they were versed in all kinds of learning. they were skilled in battle and possessed great knowledge of science Ravan being surrounded by those valiant sons, looked like Indra, the king of heaven, surrounded by Gods the vanquishers of the Asuras He embraced them repeatedly and having commissioned Mahaparshwa and Mahodara for their protection, blessed them for achieving victory

Then those mighty heroes, being equipped with war-like things bowed to Ravana and set forth for battle

Mahodara, with quiverful arrows got upon a cloudlike elephant (descended from the family of Airavata) and thereby he looked like the setting sun (in the midst of the evening clouds) Prince Trishara got upon a chariot full of arms and yoked with noble steed, and he appeared like a threatening cloud with lightning, or like a formidable comet He, in his triple crown looked like Himalayas with its three golden peaks Heroic Atikaya was another son of Ravan Having been thoroughly equipped for fighting he got upon an excellent car It was very nicely built and weapons were stored in it Atikaya had a golden crown on his head, and excellent ornaments on his body. He then shone like southern mountain in the morning rays Being surrounded by the Rakshasa warriors he looked like Indra encircled by the gods

Then Narantaka mounted upon a golden steed, like the heavenly horse Uchai-Shrava, that was in fleet-

¹ Uragas means serpents, perhaps a sect of aborigines whose national emblem was Snake.

ness like the wind or like the flight of thought. He carried only one weapon in his hand a meteor-like glittering Prasa. Heroic Devantaka took a luge Parigha wrought in gold and he looked like God Vishiu with the Mandata mountain at the time of churning the ocean. The great wartior Mahaparsha took a formidable club and looked like god Kuvera the lord of wealth.

Thus all these heroes issued forth from Lanka like gods from the heavenly city of Amatavati A large number of Rakshasias followed them on horse backs, elephants and chartors. At that time those bright princes looked like luminous planets in the sky. Their upraised arms against the sky looked like a flock of cranes white as the autumnal clouds. They set forth in great speed with the fixed determination either to conquer the enemy or to embrace death in battle. Some of them roared in battle delight some brandished their arms against their opponents. The sky seemed to be rent with their war cries.

On coming forward the Rakashasas found the Vanaras standing ready with trees and stones in their hands. The Vanaras too marked the Rakshasas advance That wast army with jingling sounds composed of elephants and horses was datk like a cloud and in it the great wattiors shone like burning fire and was quite incapable of being stared at like the sun. The Vanaras at this roared reapeatedly with trees and stones in their hands. The Rakshasas too yelled in war-delight at the sight of the Vanara army.

Then the Vanaras entered the Rakshasa line that extended like a range of hills Some began to room in the sky and some in the field of battle being restless with rage. Then a fierce fight ensued. The Vanaras, began to shower trees and stones upon the Rakshasas, and the Rakshasas prevented them hy their sharp arrows. The Vanaras began to strike the Rakshasas with trees and stones. Some of the Rakshasas heads were pounded with stones and some ones eyes came out

of their sockets on account of fist blows received. The Rakshasas being thus smitten by the Vanaras yelled in unbearable pain.

Then, the Rakshasa leaders began to cut the Vanaras into pieces by their sharp lances, swords, Prasas, Shaktis and maces Warriors on both sides began to fight for life and levelled their adversaries to the ground. The battle-field soon became covered with arms and the dead bodies of the Vanara and the Rakshasa soldiers. Blood flowed in stream Rakshasas struck the Vanaras by snatching away stones and trees from their hands, and the Vanaras too struck the Rakshasas wresting the weapons from their hands. The armours of the Rakshasas were cut and torn and blood oozed out from their bodies like exudation from trees. The Vanaras destroyed chariots, elephants, horses with their trees and stones. The Rakshasas cut off the trees and stones of the Vanaras by their sharp crescent-shaped weapons and lances. Soon the battle assumed a very dreadful aspect.

CHAPTER XLVII

NARANTAK'S DEATH

In the meantime, Narantaka on horse back entered the Vanara line, as a fish enters the waters of the sea. He held a sharp Shakti in his hand That hero on entering the Vanara line, in a moment killed seven hundred Vanaras with a Prasa. The denizens of heaven flocked over Narantakas's head to witness his fight Within a very short time his way became muddy with blood and fat No sooner the Vanaras attempted to display their valour, they were cut into pieces by his sharp Shakti As fire reduces the woods into ashes so Narantaka began to destroy the Vanaras No sooner the Vanaras raised trees or stones to hurl they were

¹ Wordsworth, "The bleeding pines their odorous gums distil."

struck down like mountains by thund rbolts and lay prostrate on the bartlefield. Narantaka began to roam about like a heavy gale during the rains trampling the Vanaras everywhere with his flaming Prasa upraised. Not to speak of fighting the Vanaras were speechless with wonder and could not even stand before him Narantaka cut into pieces with his flaming Prasa in whatever position he found one either seated, or standing upon a chartor

When that Prasa fell upon the object aimed at it hit like a thunder-bolt and the Vanatas being unable to stand before that dreadful weapon yelled in agony they fell on the ground like cut down trees or like chifs cleft as under by lighting.

But in the meantime the Vanaras who got themselves wounded in their fight with kumbhakarna recovered from their munes and came to Sugriva. Sugriva found that the Vanaras being greatly fightened were running away in ponic from Narantaka Athat Sugriva addressing prince Angada and "My boy! Go and slay that warrior on horse back who is devouring the Vanaras.

Thereupon at the command of Sugriva, Angada issued forth from the army like the sun emerging from a bank of clouds. Herore Angada was black like a dense hill and for carrying a golden club he looked like a mountain tinged with (shining) minemis. He was armeless but his nails and teeth were his weapons After presenting himself before Narantaka Angada said What is the good of fighting with those Vanarus? Now artike my chest with that priss.

At that, Narantaka was inflamed with rage, he bit his lips with his teeth, and heaving a deep breath like a python, he hurled the flaming Prasa against Angada s breast. The Prasa fell into pieces coming in contact with the adamantine breast of Angada. Then Angada seeing that Prasa weapon thus frustrated, dealt a severe slap on the head of Narantaka's charger. By that slap the head of the steed was smashed, its eves came out of

their sockets and its legs entered deep in the earth Narantak was greatly enraged seeing his horse thus destroyed and dealt a heavy fist blow on Angada's head Angada was greatly pained and he began to vomit hot blood. He was stunned, but recovering his consciousness, he dealt a fatal blow on Narantaka's chest. His ribs were broken and blood came out from the mouth Narantaka fell dead like a thunder-struck mountain. The gods were greatly delighted at the destruction of Narantaka and the Vanaras clamoured in joy and Ram too was much astonished at this heroic feat and got himself ready for battle.

CHAPTER XLVIII

OTHER CAPTAINS' DEATH

Seeing Narantaka thus slain, heroic Devantaka, Trimurdha and Mahodara began to roar in rage. Mahadara was on the back of a huge elephant. He rushed towards Angada. Devantaka being furious at the death of his brother, quickly advanced with formidable Parigha against Angada. Finding the Rakshasas advancing towards him, Trishira advanced in his glittering chariot yoked with spirited steed. Angada uprooted a huge tree with its branches and hurled it against. Devantaka in great violence. Thereupon, Trishira cut into pieces with a sharp mace-like arrow. Angada took up another tree. Trishira and Mahadara cut that into pieces with arrows and the Parigha.

Then heroic Trishira advanced towards Angada showering arrows on him Mahodara in anger struck Angada on the chest with a thunder-like Tomara. Devantaka having struck Angada with a Parigha soon disappeared from the spot But heroic Angada, though attacked simultaneously by several Rakshasas, was not a bit unnerved Then Angada dealt a severe slap on the head of Mahodara's elephant and the elephant at

once breathed its last. Angada then plucked a huge tusk of the elephant and struck Devantaka with it Devantaka reeled under that blow like a tree tossed by the wind, and blood began to flow in Devantaka, bowever regained his consciousness with great difficulty and struck Angada with great violence by a Parigha Angada fell unconscious by contracting his knees. But he soon recovered and stood up for fight At the time of standing up Trishira pierced bis forehead with arrows and set up a heroic roar that time, heroic Hanuman and Neela seeing Angada thus surrounded by the Rakahasas, advanced towards him. Neela hurled a mountain peak at Trisbira who cut it into pieces with three shafts. The rock at once fell on the ground by emitting light and sparks. Then formidable Devantaka rushed towards Hanuman with a Parigha in his hand. Hanuman too frightened the Rakshasas by a terrific roar and hit Devantaka on his head with a thunder like fist blow Devantaka's eyes came out of their sockets, his tongue protruded from his mouth and be at once gave up his ghost.

Thereupon Trishira being much angry struck Neela on the breast with arrowing reat fury Mahodara again got upon a mountain like elephant and advanced by illuminating the battle-field with his effulgence, like the sun mounted upon the Mandara Hill and began to shower volleys of arrows upon Neela in rage. It seemed as it clouds were incessantly raining over a hill General Neela was wounded by bis arrows. He grew mert and listless then he again plucked a huge rock and hit Mahodara on the head. Mahodara was smashed by that blow and fell like a cliff cleft by thunder. His elephant too was destroyed with him.

Then Trishira seeing his uncle slain by Neela, pierced Hanuman with sharp arrows in rage. Hanuman in fury hurled rocks against him. Trishira too cut that into pieces by his sharp arrows, then Hanuman finding the rock hurled by him thus being frustrated in great violence threw a big tree against Trishira.

Trishira cut that in its course through the air and roared in fury Then as a lion tears up an elephant, so Hanuman tore Trishira's horse by his nails Heroic Trishira hurled a formidable Shakti, fatal as Death agaist Hanuman in anger Hanuman took up that Shakti, like a burning meteor in the sky, and broke it into two The Vanaras seeing that terrible Shakti thus broken into two roared in delight Then Trishira struck Hanuman with a sword on the chest, Hanuman too dealt a slap on Trishira's breast Trishira at once fell unconscious In the meantime Hanuman snatched away the sword from Trishira and frightened the Rakshasas by his roars Trishira could not stand that roar, he stood up and dealt a severe fist blow to Hanuman Hanuman's anger was inflamed and he caught Trishira by his neck and severed his head adorned with crown and ear-rings, as Indra, in the days of yore, cut the head of Viswarupa, the son of Viswakarma The head of that Rakshasa fell on the ground, like a burning planet on the earth At that sight the Vanaras set up a heroic roar The earth shook with that and the Rakshasas ran way in great fear Then heroic Matta, seeing Devantaka and others thus slain took up a huge club in rage That iron mace was glittering with plated gold, stained with blood, and was adorned with a red garland A fierce glow constantly emitted from its end At this sight even Superelephants, as Mahapadma, Sarvabhauma and Airavata trembled The infuriated warrior taking up that formidable mace flared up in rage like the Doomsday fire and rushed towards the Vanaras in great speed

In the meantime, the Kapi-chief, Rishabha came forward to meet Matta Matta hurled that thunder-bolt-like mace against Rishabha's breast Rishava's chest was pierced His whole body reeled under that blow and he began to bleed profusely. Rishabha regained his consciousness after a long time, and stared repeatedly at Matta, with his lips quivering in anger.

Then he dealt a violent fist blow at Matta; chest. Matta became covered with blood and at once fell down like a cut down tree.

In the meantime Rishabha taking up that fatal mace from Matta * hand began to yell in war delight. Heroic Matta was red like the evening cloud. He was stupfied only for a moment in pain, then regaining his consciousness, be began to sithe Rishabha repeatedly Rishabha fell unconscious and after coming to his senses Rishabha struck Matta on his head with that dreadful mace. By that fatal blow the chest of Matta was smashed and blood flowed like a stream of molten minerals from a hill. In the meantime, Rishabha rushed towards the Rakshasa army with that mace in his band and began to destroy them by whuling it again and again. Matta was pounded by that blow of the mace. He fell dead like a peak smitten by thunder. Then the Rakshasa army ran away in fear of their lives.

CHAPTER XLIX.

ATIKAYA 8 FIGHT.

Then Atikaya the subduer of pride of the Devas and the Danayas, seeing his brothers, mighty like India fallen on the field of battle and finding his uncles Mahodara and Matra dead and the Rakshasa troops dispersed in fear became exceedingly angry. He got upon an exceedingly glittering chariot and rushed towards the Vanaras. He had fine ear rings on his ears and a great bow in his hand. He began to roar by giving out his name repeatedly. That here hrandishing his bow finghtened the Vanaras greatly. The Vanaras thinking him to be Kumbhakarna, on account of his high body sought one anothers protection. Atikaya looked as formidable as Vishinu when as a Dwarf he was about to cover the three worlds by his feet. The Vanaras tan away at his very sight, and sought protection of Ram, the shelter of the refugee.

Ram removed their fear by his assurances and saw huge Atikaya seated on an excellent car and roaring like a dark thundering cloud. He was greatly astonished by his sight and questioned Vibhishan about him

"O Rakshasa lord! Who is he that is advancing in a chariot glittering as the sun and yoked with a thousand steeds? Who is that here whose look is like that of a lion, whose body is like that of a mountain, who carries a fromidable bow in his hand, who being surrounded by various sorts of weapons like Prashas Tomaras etc looks like God Rudra surrounded by goblins? Who is he that is equipped with fatal-edged Shakti and looks like a cloud with lightning, whose gold plated bow is adorning the chariot as a rain-bow beautifies the sky, whose flag and staff bear royal insignia whose bow is beautiful like the rainbow resting against a bank of clouds, whose chariot is decorated with flags and staffs, and is driven by four charioteers with a deep rumbling noise like that of a (distant) cloud and where there are thirty eight bows and quivers full of dreadful arrows, two swords each ten cubits long and furnished with handles four cubits in Who is he that wears a red garland on his neck, whose countenance is dreadful like Death, who is of black colour, who is emitting an effulgence like the sun free from clouds, whose arms are protected with golden armlets, and for them looks like the Himalayas, whose dreadful face being adorned with fine earrings looks like the full moon in the midst of the Punarvasu stars, and at whose sight the Vanaras are running away in fear?"

Vibhishan replied, "Ram! He is the son of the Rakshasa king, in prowess he is like his father and his name is Atikaya. He is versed in all the Shastras and he is obedient to the aged, He is a skilful rider, can also ride elephants, and is expert in the use of sword and bow. He has also efficiency in polity. In short, relying on his prowess, the city of Lanka rests free from fear. Queen Dhanyamalini is the mother of this great hero. He has propitiated Brahma by his penance, and on account of weapons received from Brahma.

as his boons, he is invincible of the Gods and the Asuras. He has obtained by his penance excellent armours and chariot. Danavas owe their defeat to him He protected the Rakshasas and destroyed the Yakshas. Once he even frustrated Indras thunderbolt and Varunas Pasha by his arms. Soon get ready to destroy that hero for he will immediately begin to route the Vanara army."

Then beroic Atikaya entering amongst the Vanaras began to roar repeatedly by hrandishing his bow. In the meantime, Kumad Dvivida, Mainda, Neela and Sharabha seeing that dreadful Rakshasa, rushed forward with trees and stones. Atikaya cut down those trees and stones with his arrows and began to pierce them with iron shafts. They were defeated by Atikaya and they were quite belipless for revenge. Then as a young lion frightens the deer herd so Atikaya frightened the Vanara troops, but be never struck any one amongst his enemies who was unwilling to fight. Then that hero advancing towards Ram proudly said, Just see I am upon a charior-with a bow in my hand, I donot like to fight against the weaklings who are afraid of their lives. Let them alone who are strong and possess enthusiasm for battle, fight against me.

Thereupon Lakshman approached Atikaya in anger took up his bow with a cheerful countenance. Then taking a shaft from the quiver he began to twang his bow repeatedly before Atikaya. The sound of the twanging of his bow filled, the earth and the sky. The Rakshasas were greatly alarmed by that.

Mighty Atikaya was greatly astonished at the sound of that itwanging, and seeing Lakshman about to fight, spoke forth in rage.

³ 'Lakshman 1 'Thou art a' boy you have' no knowlege of real' heroism. Go away why do you wan to fight against such a fatal enemy like Death? The Himalayas and the earth could not resist my arrows. Why do 'you wish itô provoke a smouldering fire? Go away leaving

asilde your bow Don't lose thy life at my hand But I find you to be of haughty nature and you don't wish to go back So now be despatched to the realm of death, My sharp arrows are like the trident of Rudra the God of gods, and they are the vanquisher of the pride of the enemies. You will immediately feel its effect. As the angry lion sucks blood of the elephant, so this snake-like arrow will, in no time, drink your blood."

Then heroic Lakshman hearing these proud words of Atikaya, said, "O Rakshasa! you can't be great only by words, one can never be good by self-praise. Here do I stand before thee with bow in hand, prove your prowess to me Don't brag in vian, but show your might by act. He who has valour is a hero Just show your prowess by any means you like, then I shall sever thy head by arrows as the wind knocks down a ripe palm by its force. This arrow of mine will drink blood from the wound it will cause. Don't slight me thinking me to be a mere boy. Consider me as Death personified whether I be young or old

"Lord Vishnu covered the three worlds even assuming the form of a dwarf".

When the two warriors were thus banding words between them, the gods, Vidyadharas and Guhyakas waited to witness the fight

Then Atikaya being greatly enraged at Lakshman's words, fixed an arrow to his bow and discharged it with great force Lakshman cut off that snake-like shaft with a crescent-shaped arrow. Atikaya seeing his arrow frustrated like a cut off snake, discharged another five arrows in great anger. Lakshman again cut down those arrows, and sent off a flaming shaft against Atikaya It struck on his forehead and it looked like a snake half-entered into a hill Atikaya then shook with pain, like the fate of Tripura Asura struck by Rudra's shafts.

Afterwards precovering, himself, a little, Atikaya

said Lakshman! you have sent off an irresistible arrow you are a praise-worthy adversary. Thus saying Atikaya took his seat in front of his chariot and took five or seven arrows and discharged against Lakshman. The arrows in their course lighted up the sky but Lakshman did not grow nervous and without any haste coolly cut down those shafts into pieces.

Then Atikaya seeing his arrows thus frustrated discharged another shaft towards Lakshman That arrow pierced Lakshmans breast and blood came out of it, as drops of exudation come out from the temple of an elenhant.

Lakshman after recovering himself a little tooks up a fire-arm and charmed it with Mantras. The bow and the arrow hecame luminous with its glow. At that time Atikaya aimed a dreadful fire-arm at Lakshman Lakshman coo discharged that fierce weapon against Atikaya. Both those arms were glowing with fire and they fell down hurning each other in the sky-Those two shafes though formerly glowing with fire, but having clashed against each other were reduced to washes and their fire was extinguished.

At this Atkinya in wrath threw Aishika arm ith' Lakshman. Lakshman prevented it by Aindra weapon' On Aishika arm heing thus frustratad Atikaya discharged Varuna weapon at Lakshman Lakshman prevented it by the Vaguvya weapon. Then Lakshman in anger discharged volleya of arrows upon Atikaya as showers of rain. But leil those broke-down coming in contact with Atikayas armout wrought in diamonds. Heroic Lakshman thus finding his arrows frustrated again discharged volleys of arrows against Atikaya. Atikaya, however was coveted with an armout so those arrows could not hurt him in any way.

In the meantime Vayu approaching Lakshman kaid O hero! Atikayaria covered with animpenetrable armour which he has obtained as a boon from Brahmal, to pletce him with a Brahma weapon swithout that there is no other means of destroying thin Historia.

warrior is protected by that armour, he can't be destroyed by any weapon"

Thereupon Lakshman mighty as Indra, took up a terrible Brahma weapon. When he aimed that Brahma weapon, it agitated the sun, the moon and the planets, and the earth shook, as if, in an earth-quake Lakshman fixed that fatal Brahma weapon to his bow and hurled it like thunder against Atikaya. The Brahma weapon was wrought in diamond, and it made its way along thesky having its velocity increased in its course. Then Atikaya seeing that Brahma weapon coming towards him tried to prevent it by sharp arrows, but it flew towards him like the bird Garura

Atikaya in order to thwart that weapon, threw with all his might Shakti, lance, Rishti, axe and mace But all those were baffled by that weapon and it severed Atikaya's head adorned with crown Atikaya's head at once fell on the ground like a peak of the Himalayas His ornaments and dress lay scattered and the Rakshasas were greatly pained at the sight of Atikaya's fall. They began to clamour in fear and pain and ran towards Lanka The faces of the Vanara troops became lighted with joy like the blooming lotus, and they began to praise Lakshman loudly at the death of formidable Atikaya

CHAPTER L

ENCOURAGED BY INDRAJIT

Ravan, the Rakshasa king, hearing of Atikava's death was smitten with grief and addressing the Rakshasas said, 'O Rakshasas' Dhumfaksha' Prahasta. Kumbhakarnarahdiothers were invincible heroes They were huge, istrong and versed in arms, but Ram has destroyed them and other Rakshasa heroes. That day, famous Indrajit bound them with divine arms. The gods. Asuras, Yakshasa and the Uragas even can not untie that

bondage. But I know not how those two heroes liberated themselves from that bondage whether by magic or by strength Those Rakshasas that were sent by me to battle have been destroyed by the Vanatas To tell the truth there is no hero now who can by his prowess destroy Ram Lakshman Sugriva and Vibhishan How mighty is Ram? How It resistible are his weapons that Rakshasas have fallen by his hands! Non let sentties carefully guard Lanka and the Ashoka fotest where Janaki lives autrounded by the Rakshasis. After this entry and exit of every body must be carefully reported Go and he in ambush with your armies where there are shrubs and groves You must always watch the move ments of the adversaries in the morning evening and at night. Indifference about it is not at all advisable Whether the enemy is full of preparations or advancing or are stationed in their former place must always he carefully observed"

Thereupon the Rikshasis commenced their work according to the directions of Ravan Ravan too with a sortow-atticken heart entered his palace. The fire of his wrath was-kindled again and he began to brood over the death of his sons heaving deep sighs off and on

Then the surviving Rakshasas soon appearing before Ravan said. O Lord! Devantaka and other watriors have fallen on the field of battle.

At this news the eyes of Ravan became hedewed with tears, and he became extremely agitated thinking of the destruction of his sons and brother

In the meantime great Indrajit accing Ravan thus plunged in grief said Father! Why ate you so said and anxious so long Indrajit is alive There is none who can survive in my fight. You wait and will see Ram and Lakshman dead from hy my acrows Relying on my valour as well as upon my lucks I take my vow that I shall destroy Ram and Lakshman hy my itresistible arrows.

"To-day Indta Yama Vishnu Rudra Sadhya

Vaishwanara, Chandra and Surjya will witness my valour as once displayed by Vishnu in the form of a dwarf, in the sacrifice of Vali"

After assuring Rayan with bold words, the great hero, Indrajit, ascended his car. His chariot was full of weapons, yoked with asses, and in speed, it was like the wind Getting upon this excellent car Indrait cheerfully proceeded for battle. A large number of soldiers followed him with bows and arrows in hands Amongst them some were seated upon elephants: some on horses, some on tigers, some on scorpions, some on cats, some on asses, some on camels, some on snakes, some on boars, some on lions some on jackals, huge as hills, some on crows, some on ducks, and some others on pea-cocks. All those mighty warriors were equipped with Prashas, maces, swords, clubs and ares Indrant moved with all these in violent speed. Trumpets and conchshells sounded loud A moon-white umbrella spread over Indrajit's head, as the full moon shines in the sky. On his either sides white chowris with gold handles were being waved. As the firmament looks bright with the sun, so the city of Lanka shone by the presence of this matchless warrior

On arriving at the field of battle Indrajit stationed the Rakshasas on all sides. The name of that place was Nikumbhila. Reaching there, Indrajit commenced a sacrifice for victory. He began to propitiate the God of fire duly by offering incense, wreathes of flowers, and offerings of fried rice, and by chanting mantras. Arrows served for Kusha grass and a deep iron ladle was laid, the barks of Vibhitaka tree served for fig twigs and robes were dyed red to make meat preparations for the sacrifice. After lighting the sacrificial fire, Indrajit siezed a black goat by its throat. As

¹ For success in an undertaking, as victory in battle, sacrificial rites were often performed by the Vedic Hindus, and various offerings were thrown into sacrificial fire. Here some details have been given.

soon as that goat was thrown as an offering into fire its smokeless glare spread on all sides and omens of victory gradually appeared The God of fire himself rose in his image of shining gold and accepted the offerings by spreading out his hands. He again obtained Brahma weapons granted by Brahma. He then sanctified by that heavenly wespon and sacred Mantras his tobariot and bow. The whole firmament with the sun the moon and the planets shook when he invoked the presiding derry of the Brahma weapons by casting offerings to the sucrificial fire.

Indrajit then vanished in the sky with his bow arrows lance, and sword along with his chariot yoked with horses

CHAPTER LI

THE VICTORY OF INDRAJIT

Afterwards the Rakshasa army carrying flags and staffs commenced a heavy fighting and began to strike the Vanaras with Tomaras, goods and wonderful shafts.

Casting his eyes upon the Rakshasa troops Indrajit said fight bravely for the destruction of the Vanaras Thereupon the Rakshasas with great enthusiasm began to strike the Vanaras vigorously and Indrajit over their head began to spread havoc amongst Vanara army hy his irresistible arms. The Vanaras began to throw trees and stones incessantly at him Indrajit in anger hegan to rout the Vanara troops. At that the Rakshasas were extremely delighted and each and every shaft of Indrajit took a number of Vanaras as its toll. Thus the defeated Vanaras began to disperse in fear and gave up all desire for a fight. They fell in hosts like the Asuras in the war with the gods Indrajit was like the glowing sun and his arrows were its rays?

The Vanaras made another desperate attempt but

they were soon routed and began to fall back in fear. Then they began to fight for Ram with their all possible might, and began to throw heavy stones at him. But victorious Indrajit easily prevented those dangerous volleys of stones and scattered them by his sharp arrows His fiery shafts like snakes began to smother the Vanaras Indrajit then pierced Gandhamadan with eighteen arrows and Nala with nine. Mainda with seven sharp arrows, Gaja with five, Jamvuvan and Neela with ten He then fatally struck with formidable shafts, obtained by way of boon Sugriva, Rishabha, Angada and Divida They remained as dead. Then flaring up in wrath like the Doomsday fire, Indrajit began to destroy the Vanaras with his dreadful arms, and was delighted seeing the Vanaras dispersing in fear with their bodies streaming in blood. Then, after smothering the Vanaras for sometime with his formidable arms, Indrajit again vanished in the sky and began to shower arrows upon the vanaras as the clouds pour forth rains. The huge Vanaras thus being molested by his arrows began to shriek in agony and pain, and they fell like thunder-smitten cliffs on the ground. At that time only his sharp shafts were seen but none could see Indrajit hidden by the spell of magic

Then Indrajit covered the face of the sky with his formidable shafts and began to shower various arms like drops of fire on the heads of the Vanaras. The Vanaras with their bodies bathed in blood, looked like so many Kinsuka trees in blossoms. At that who looked up his eyes were pierced. The Vanaras clasped each other in fear of their lives and some saved themselves by lying prostrate on the ground. Indrajit by his arms wounded Hanuman, Sugriva, Angada, Gandhamadan, Jamvuvan, Sushena, Swift Mainda, Dvivida, Neela, Gavaksha, Gavaya, Kesheri Vidyut-dranstra, Surjyanana, Dadhimukha, Pavaksha, Nala and Kumuda. After thus vanquishing the Vanara leaders, Indrajit began to shower his shafts upon Ram and Lakshman. Then Ram seeing Indrajit's incessant.

volleys of arrows falling like showers of rain after surveying every thing carefully turned to Lakshman and said "My boy ! Indragit after destroying the army by his magic is now discharging his arrows at us. This heto is proud of the boon obtained from Brahma his formidable self is now invisible so it is not possible to kill him now. It is his weapon whose virtues and nowers are unthinkable this wearon is got from that Selfborn Divinity who is the creator and destroyer of the universe O intelligent one 1 Bear it this day by thinking of that great God along with me Let the formidable hero, Indrajit cover us with his shafts. The Vanara army already appears very poor Let us now he merr like senseless things on earth. Seeing us in this pliche, Indrang will surely return to Lanka beine assured of his victory

Then Ram and Lakshman were smothered by the across of Indrajit Seeing them thus humbled and cast into grief Indrajit reared in delight and went back to Lanka protected by Ravan greered with the praises of the Rakshaias and cheerfully natrated everything before his farher

CHAPTER LII

VIRBISBANS ADVICE

Seeing Ram and Lakshman thus lying finert and the Vanata army lying senseless wise Vihlinshan said. O heroes Don't be afraid. There is no cause of grief or despair worshipful Ram and Lakshman are lying on the ground out of respect towards Divine Brahma It is through His hlessings that Indrajit has obtained such irresistible arrows. Ram and Lakshman out of their respect rowards that weapon have fallen prostrate on the ground and lying joett as dead. So you have no cause for grief.

Then intelligent Hanuman honouring the Brahma

weapon said, to. Vibhishan "O Rakshasa chief! These mighty Vanaras have been slain by the Brahma, weapon. Let us now encourage the fainting ones"

Then those two heroes in that night began to roam over the field of battle with torches in their hands. They found the battle-field covered with arms and the dead bodies of the huge Vanaras. Of the Vanaras, tails of some, hands of some, thighs of some, legs of some and necks of some were severed. Blood was flowing in stream from their bodies and some of them wreathed in fear. Heroic Sugriva, Anagda, Neel. Gandhamadhan, Sushena, Mainda Begodarshi, Nala, Jyotirmukha Dvivida were lying like dead bodies on the field of battle. Indrajit by his Brahma weapon had slain sixty seven hundred millions of Vanaras.

Vibhishana seeing the Vanara army, vast as an outstretched expanse of the sea, in that distressed condition, began to search for Jamvuvan, the Riksha¹ king Jamvuvan had grown old in due course of nature. Being struck with arrows, he lay like a steady flame of fire Having espied him, Vibhishana approached him, and said

"O worshipful one 'Art thou alive?"

Then Jamvuvan with great difficulty answered

"Vibhishan! I have recognised you only by your voice. I have been smitten with arrows. I can't see you with my eyes. Let me ask you one thing, is Hanuman, the pride of Anjana, and of the wind god alive?"

Vibhisan said, 'O, Riksha chief! Why do you ask about Hanuman without enquiring about worshipful Ram and Lakshman? Such love and affection which you now show towards Hanuman have not been shown by Sugriva, Angada towards Ram"

Thereupon, Jamvuvan said, "Listen to me, why I have enquired about Hanuman, If that great hero be

I Riksha means a bear



houses and the citygates of Lanka was going through a (weird) dance In that night, all creatures were overwhelmed with fear, and the earth with its oceans began to toss Heroic Hanuman by gaping wide his flaming, horsz-like mouth began to roar and the Rakshasas lay mert from fear Hanuman got himself ready for the work of Ram after bowing down to the ocean By throwing up his snake-like tail, by lowering his back, he contracted his ears, and by opening wide his mouth, gave a mighty spring in the sky. By the force of his flight, trees, stones and small monkeys that were on the hill were raised up and fell into the sea Heroic Hanuman with meteoric speed flew through the sky outspreading his arms. The sea became agitated with all its animals Hanuman proceeded in great speed like the disc flung by Vishnu's hand He, in the course of flight passed over streams, lakes, hills, forests, villages and cities, He never felt tired and flew like the bird Garura by filling different quarters with the deep noise of his flight He saw from distance the Himalayas, with its sounding catarracts, woody caves, snowy cliffs and dense rows of trees Hanuman crossed the Himalayas with the speed of the wind He found many sacred hermitages standing upon the mountain He found there different places as the Brahmashira, silvery spots, the place where standing God Rudra discharged his shaft, the abode of Indra, Hayagriva region Yamakinkara place, the place of fire the region of Kuvera, the meeting place of the flaming Sun the Brahma spot, and the navel of the earth

Hanuman espied the foremost of Mountains the Kailash, the spot of meditation of God Rudra, and of the great Bull and the golden mountain of medicines, full of luminous medicinal herbs. He was greatly astonished at the sight of the Mountain of medicines flaming like a column of fire, and springing upon it, he began to look for the medicines, Hanuman crossed thousands of Yoganas in the mountain of medicines. In the meantime, the medicines finding one looking for

them suddenly disappeared from sight. Then Hanuman grew exceedingly angry and his eyes began to glow like fire. With a deep roar he said. O mountain! Why don't you show favour and sympathy to Ram? What is the cause of this slight towards him? I shall immediately punish you for this misconduct. You will instantly find yourself scartered by the provess of my arms.

Saying this Hanuman violently plucked a mountain peak. That peak was covered with woods, tinged with gold and other imnerals and its crown was luminous. Its stones fell in different directions and herd of elephants were reaming over it. Hanuman taking that peak, to the great panic of Indra and other gods rose up in the sky. The denizens of the sky being sationished at this heroic feat of Hanuman began to praise him loudly. He flew like Garura. The luminous peak in his liand was incapable of being gazed upon like glowing sun. At that time he looked like another run by the side of the sun! As God Vishnu shines in beaven by holding his disc, luminous with intense rays that tall hero appeared with that cliff in his hand. The Vanatas clamouted in delight having espied him from distance.

Hanuman too at the sight of the Vanaras began to roar repeatedly. Thereupon the Rakshasas of Lanka roared back in thundering noise.

In no time Hanuman flighted upon Lanka and after greeting the chiefs of the Vanaras he embraced Vihinghan

At the very smell of the medicines Ram and Laksh man were perfectly cured and other Vanaras too gradually came round and stood upon their legs. As people rise from their sleep in the morning so they rose from their stupor.

The Rakshasas, however 'could not be revived, for all the Rakshasas that were slain were thrown into the sea at the command of Ravan less their number might be counted. Then, Hanuman again took back the mountain of medicines to the Himalayas and placed it in the proper place and returned back

CHAPTER LIII

LANKA IN FLAMES

After that, Sugriva, the Kapi king, deciding a course of action, addressing Hanuman said, "O hero! Since Kumbhakarna and other princes have been slain, I do not know how Ravan will defend Lanka any more? Let the strong and courageous Vanaras from our side fall upon Lanka with burning torches"

The sun went down, and in the dark evening, the Vanaras proceeded towards Lanka with torches in hand

The un-even eyed Rakshasas that were guarding the city gates of Lanka, took to their heels at the sight of those formidable Vanaras proceeding with lighted torches in their hands. The Vanaras, then in delight, set fire to the city-gates, upper houses, to all the high roads and narrow lanes, and to the palaces. In no time, the fire was ablaze and it put forth its cruel tongues in all directions. High palaces began to burn and crumble into pieces. Aguru, fine sandal, pearls, polished gems, diamonds, and corals all were reduced to ashes. All kinds of clothes spun from flax, silk, and lambs' wool, golden vessels, excellent hainess, elephant's gear, armours of the warriors, protecting covers of the elephants and horses, various kinds of arms, hairy blankets, chowris, tiger's skin, musk, sacrificial rooms, bedsteads, house-hold furniture and everything were burnt to ashes

The Rakshasas were clad in golden armours, they were garlands and had put on excellent dress, they were walking fast in staggering gait under the influence of wine, and their wives in fear followed them clinging by the ends of their clothes,

The wrath of the Rakshasas became kindled at this

sudden act of at on by the Vanatas and they came out with swords lances and axes in their hands. Some were taking their meals, some were drinking and some were happily asleep on fine beds with their wives, finding themselves hemmed in on all sides by fire, they came out in great alarm holding young children by their arms. Everything was in blace and fire I ared in all directions. The mansions of Lanka were costly and strong-built Some of them were like the full moon and some were crescent's inped their wid cliambers' windows and lattices were fine and wonderful and their daises well built. Those upp r chambers were made of gold and wrought with corals and tem and in their heights they seemed to touch the sky became echoed with the crim of startled pea-cocks and cranes began to consume those spacious rooms. The flaming city gare looked like a cloud lit up with lightning houses appeared like so many peaks burning encircled by forest fire. In that fatal night women that were fast asleep in seven storied palaces, buing scorched by fire threw off their ornaments and shricked in pain. The burning houses fell with a grash like the peaks of a mountain struck down by lightning and from distance they shone like the chills of the Himalayas cousumed by forest fire. The roofs of the palaces were lit up with cruel flame. At that time, Lanka appeared like a Kinsuka tree in blossoms. The people in fear united the horses and elephants. At that time Lanka (with its hubbub) appeared like an ocean with sharks and crocodiles turning in a whirlpool. Some where, the horse bolted at the right of an elephant, while at another place, the elephant ran away at the sight of a steed. The waters of the Ocean looked red with the glow of that mighty fire and reflections of the burning houses fell on its restless water Lanka was thus in fire

The cties of women enveloped in smoke and fire could be heard from hundreds of leagues. The Rakshasas

^{: 1} It may mean specious arrangement for light.

who were then coming out with their burning bodies, were suddenly attacked by the Vanaras, and the air became resounded with their yells

In the meantime, Ram and Lakshman, having their arrows removed, cheerfully took up their bows and quivers. A great noise was produced as Ram twang his bow. Ram looked like angry Rudra and the twanging of his bow drowned the clamours of the Rakshasas. The hills crumbled by his arrows. Seeing Ram's shafts penetrating into their palaces and abodes, the Rakshasas got themselves ready for battle.

In the meantime, Sugriva, gave instructions to attack the gate that lay nearest to one "Whoever will run away is certainly disobedient to me, you must kill that wicked fellow"

Seeing the Vanaras standing with torches at the city-gate, the wrath of Ravan was fiercely kindled. The air ejected from his mouth filled all directions, and the wrath of God Rudra seemed to be mirrored on his countenance.

Then calling Kumbha and Nikumbha sons of Kumbhakarna near him, said, 'My boys! Proceed with a big army to the field of battle"

At this, Kumbha and Nikumbha started for fight Yupaksha, Shonitasha, Prajangha, and Kampana followed them Ravan set up a heroic roar and said, "Rakshasas! Go and fight at night"

Thereupon, the Rakshasas issued forth with shining arms. The sky became ilit up with the sheen of their ornaments and apparel and by the fiery glow of the Vanaras

The light of the moon and the stars and the halo of the apparel of the heroes on both sides, lighted up the intervening sky between the two armies

The Vanaras found the Rakshasa army well equipped, sufficiently provided with horses, elephants and various kinds of arms. Their zones were producing a tinkling.

sound Their bows were strung arrows fixed to them and the air became scented with the sweet fragrance used by them The Rakshasis attacked the Vanaras violently like moths leaping into flame. Vanaras began to strike them with stones, trees and first blows. The Rakshasis began to ever their heads with shirth weapons, and the Rakshasis in their turn were being destroyed by the Vanaras some were cursing some abusing some bragging of their prowers and some were challenging their antagonists. And in no time a heavy fight ensued between the two prittes.

When the fight thickened Angada approached Kampana kampana being entaged for the wounds received dealt a severe slap on Angada's breast and Angada fell unconscious. But he soon recovered and hurled a peak against kampana kampana died from that blow. In the meantime. Shonitaksha came near Angada and began to strike with sharp arrows Shonitaksha hurled several kinds of sharp weapons against Angada. Angada being thus hurt fell upon kampana destroyed his bow arrows and the chariot. Thereupon Kampana took up his sword and shield. Angada siezed him by a spring and snatching off his sword cut him vertically into two pieces and proceeded to another place. In the meantime Yupakaha bing greatly entaged soon came near to Angada along with Prajangha. Shonitaksha too having recovered himself a little came there with his iron mace. Angada b ing stationed between Prajangha and Shonitaksha appeared like the full moon between the two Vishakha stars. Mainda and Dvivida were protecting his flanks and the Vanaras were waiting to fight the Rakshasas. The Rakshasas in fury attacked them with swords maces and bows and arrows The Vanaras began to hurl trees and stones against them. Prajangha cut those trees and stones into pieces and the Vanaras in their turn crushed down his chariot into atoms. Mainda and Dvivida attacked the Rakshasas in great fury but Shonitksa frustrated their attacks,

Then Prajangha attacked Angada with a huge sword. Angada uprooted an Aswakarna tree and struck Prajangha on his wrist and the sword fell down from Prajangha's grasp At this Prajangha dealt a severe blow like a thunder, Angada remained stunned for some time then, recovering himself, Angada broke Prajangha's head with a tremendous fist blow.

Yupaksha seeing his uncle thus slain got down from the chariot with tearful eyes. He had no more arrows in his quiver, so he rushed with his sword. Thereupon, heroic Dvivida struck Yupaksha with a huge stone on his chest. Then a fierce fight ensued between the two. In the meantime, Shonitaksha struck. Dvivida with his mace, Divida groaned under that blow, but finding Shonitaksha to strike again, he snatched away that mace from his hand.

In the meantime, Mainda came near Dvivida and a heavy fight ensued Dvivida struck Shonitakska on his face and pounded him to atoms Mainda too in fury killed Yupaksha by smashing his ribs. At that, the Rakshasa soldiers in despair ran to Kumbha

CHAPTER LIV.

KUMBHA'S FIGHT

Kumbha encouraged them by his assurances and found that most of the heroes had been slain by the Vanaras Kumbha commenced a desperate fight against the Vanaras, and that great warrior, foremost of bowmen, began to tear and cut the Vanaras by his sharp arrows He struck Dvivida with a gold plated arrow Dvivida fell wounded by stretching apart his legs. Then Mainda struck Kumbha with a huge piece of rock, but heroic Kumbha cut that into pieces by five sharp arrows and struck Mainda with another shaft on the chest. Mainda fell unconscious from that blow.

Then, Angada seeing Dvivida and Mainda thus

worsted in the fight rushed forwards towards kumbha number of arrows as one wounded. Angada with a number of arrows as one wounds an elephant with a goad. Angada though wounded, was not least overcome, but he incessantly showered trees and stones on Kumbha's head. But Kumbha's arrows cut them into pieces. Angada rushed forward but kumbha struck him with two arrows that pierced his brows. Blood blinded his eyes. Then Angada covering his eyes with one hand, plucked a tree with the other. That tree had a number of hranches. Angada rested it against his breast and cleared it of all hranches and leaves. Then the Sala tree looked like the flag-staff of Indra. Angada hurled it with great violence against kumbha it broke kumbhas arrows but kumbha in wrath struck Angada with seven sharp arrows. Angada reeled under that blow and fell unconscious on the ground.

When Angada fell and lay like a calm sea the Vanaras in haste informed Ram about it.

Ram despatched Jamvuvan and others for the protection of Angada. The Vanaria at once arrived there with trees and stones in their hands. Jamvuvan, Sushena and Vegodarshi in wrath ran towards. Kumbha. Then Kumbha prevented their advance as one checks a stream with rocks and stones. Everything was covered with arrows, and as nothing is discernable in a vast ocean, so nothing could be marked there in the field of battle.

In the meantime Sugriva approached and ran after Kumbha as a lion goes after a wild elephant of the hill, and hurled Aswakarna and other trees ogainst Kumbha. But Kumbha cut all of them into pieces, and the trees fell with a crash But Sugriva was not least moved by it not did he mind the arrows that wounded him all over the body but he me kly bor, all Sugriva then saatched Kumbhas bow and hroke it into two and Kumbha looked miserable like an clephant whose tusk had been broken.

Sugriva then addressing Khumbha said, "Khumbha! Surely your prowess and the force of your arrows are wonderful In might, thou art like Prahlad and Vali, in valour like Varuna and Kuvera Amongst the Rakshas as, only Ravan and you possess true valour You alone are like Kumbhakarna in strength As mental affliction cannot overcome a person who has conquered his sense, so even the Gods cannot attack you Now display your prowess and also witness that of mine. Your uncle, Ravan conquered the gods and the Asuras by virtue of receiving boon from heaven, and Kumbhakarna by his own might You have both favour of the gods and prowess of your own In bowmanship you are like great Indrajit and in might, like Ravan, the Rakshasa king In fact, you are now foremost of the This day, the world will witness the great Rakshasas fight between you and me as once it wichessed the great battle between Indra and Sambara Asura You have done wonderful fear, and shown marvellous skill in the use of arms You have slain a number of mighty Vanaras. You are now fatigued, if I kill you at this time, people will speak ill of me In fear of that bad name I refrain from destroying you now Take rest and then witness my prowess

Kumbha's energy flared up by this praise of Sngriva He encircled Sugriva with his hands. Then a fierce struggle and wrestling ensued as between two infuriated elephants. From exhaustion, they began to emit fire and smoke from their mouths. The earth and the Ocean shook under their heroic treads. Suddenly Sugriva raised Kumbha from the ground and threw him into the sea. Kumbha fell like a huge rock into the sea crushing all aquatic animals by his weight. Kumbha however soon got up from the sea and struck Sugriva with a thunderlike fist blow on the chest. Sugriva's skin was cut and his brows were bruised and blood sprutted out from his body.

¹ Apparently breath that blows through one's mouth which usually turns into mist in a foggy weather or in deep winter

redoubled at that blow and he dealt a thunder like severe blow on Kumbha's chest. Kumbha fell down like an extinguished fire, and it seemed as if a flaming meteor fell on earth. Kumbha's ribs were broken, and being infested with the halo of god Rudra, he became dazzling as the sun. The earth shook when he fell and the Rakihasas were extremely frightened at his death

CHAPTER LV

MIRUMBHA & DRATH

Nikumbha seeing Kumbha thus fallen, rushed towards Sugrive glowing with rage. He held a formidable Parigha in his hand Its iron handle was wrought in gold and diamonds it was encircled with a garland of flowers and it removed the fear of the Rakshasas. It was long and was hurning like fire. Nikumbha began to whirl that dreadful Parigha, uttering heroic roars all the while. His breast was protected by an excellent armour so his other limbs were. That great hero with that Parigha appeared like a rumbling cloud adorned with the rain bow. The sky with its stars and planets and the city of Alaka seemed to spin round by the whirling of that Parighs Nikumbha shone like the Doomsday fire. His anger was its fuel and the Parigha was its flame. At that time, that great warrior became quite maccessible to others, and both the Vanaras and the Rakshasas stood in awe of him. In the meantime heroic Hanuman approached Nikumbha hy baring his breast Long armed. Nikumhha burled that glittering Parigha against Hannman and it struck Hanuman on the breast, but it broke into pieces by coming in con tact with that ample, adamantine chest. Its fragments flew in all directions, and they shone like meteoric showers in the sky Hanuman remained quite unmoved at that blow Then Hanuman struck Nikumhha with violent strength with a fist blow on his chest.

Nikumbha's armour was broken by that blow and blood sprutted out in jets, and immediately a light flashed forth and shed away, like lightning in the sky.

Then Nikumbha recovering himself a little seized Hanuman with great violence and dragged him towards Lanka, by raising him up from the ground The Rakshasas were greatly astonished at this amazing feat and began to clamour in delight

Then Hanuman struck Nikumbha with a fist blow and freeing himself from Nikumbha's grasp, stood upon the grounds. His wrath kindled fiercely. He threw down Nikumbha and began to press him down. Hanuman then got upon Nikumbha and pressed his throat by his hands. Nikumbha began to groan horribly Hanuman twisted Nikumbha's neck and tore off his head. The Vanaras roared in delight and resounded the quarters with their roars. The Rakshasas were extremely terrified by that noise.

Ravan hearing of Kumbha's and Nikumbha's death burned with rage Being overwhelmed with rage and grief, addressing Khara's son, large-eyed Makaraksha, said, "My boy! Proceed with an army at my command and come back after destroying Ram and Lakshman with the Vanara hosts

Makaraksha, proud of his valour, bowed down to Ravan's behest and issued forth after greeting Ravan with due honours

The commander of the army stood before him. Makaraksha told him to get the army ready without any delay, and the commander obeyed his orders instantly

Then Makaraksha getting upon his chariot, asked the charioteer to drive him to the battle field.

Then to encourage the Rakshasas, that warrior said, "O Rakshasas fight with me Lord Ravan has asked me to destroy Ram, Lakshman and other Vanaras, and I shall destroy them to-day As fire

consumes dry logs of wood so I shall destroy Vanatas with my lance"

Rakshasas were well equipped and strong They were cruel and could assume any form at their will they were quite formidable in appearance and had flowing locks. They were touring like infuriated elephants. Those Rakshasa warriots followed Maka raksha in cheerful mind

Every quarter became resounded with the notes of trumpers and the loud sounds of the conchshells. But whip slipped from the charioteers grasp and the horses could no longer proceed in their proud canter as before tears rolled down their eyes and they some how dragged their legs! The wind was tainted with dusts. But Makaraksha paid no heed to these omens not did the Rakshasis who were black as buffalloes and elephants and bore wound of weapons on their strong bodies

CHAPTER LVI

Seeing Makaraksha issuing forth for battle the Vanaras stedd ready for the fight. The Vanaras leid trees and stones in their hands. The Vanaras were violently attacked by the Rakshasas and they began to disperse in panic. Thereupon heroic Ram protected the Vanaras by frustrating the shaft of the Rakshasas.

In the meantime Makarakha came near Ram and broke forth in anger "Come now Ram I I shall fight a duel with you and shall deatroy you with my sharp acrows You killed my father khara in the Dandaka forest your sight has kindled my wrath O villain I am now burning with rage because at that time I could not find you there. Fortunately you have fallen within my sight you are covetable to me as inferior anims is to a huogry flon. This day you will yourself

repair to the region where you have sent others previously in battle. Now, all will witness my prowess and your valour, fight with me with whatever weapons you like, or with mere fists if you wish

Ram laughed at these words of garrulous Makaraksha and said, "O hero! Why do you brag in vain. In battle none can be defeated by mere words. In the Dandaka forest. I have slain fourteen thousand Rakshasas along with Khara, Dushan and Trishira. This day, I shall offer your body to the ravenous birds of prey.

At this, Makaraksha discharged a volley of sharp arrows against Ram Ram cut down those shafts into pieces Finding his arrows thus frustrated by Ram, Makaraksha commenced a desperate fight

Then all the quarters became resounded with the twanging of their bows and the sky became covered with their arrows

Ram cut down Makarakha's bow and destroyed the chariot with its steeds Makaraksha then jumped on the ground and raised a formidable lance against Ram. That lance was a gift from God Rudra and it could destroy the world It glowed with its own effulgence, and the gods moved away at the sight of that terrible weapon Makaiaksha in great fury hurled that lance against Ram, but Ram cut that into pieces by four sharp shafts. At that, the denizens in heaven began to praise Ram That golden lance fell on the ground like a burning meteor. Then Makaraksha ran towards Ram, raising his arm and saying "Wait, just wait" Ram then smilingly discharged a fire-arm and Makaraksha fell down being wounded at the heart Then the Rakshasas were overwhelmed with fear and the gods with joy.

CHAPTER LVII

INDRAJIT SETS OUT

At the news of Makaraksha a death Ravan's wrath flared up with fierce glow He grinded his teeth in impatient rage. Then deciding the course of action he said to Indrajit. My Darling I. You are the mightiest warrior amongst all now kill Ram and Lakshman by your prowess either by remaining visible or invisible through your magic. You have conquered even matchless Indra by your valour whereas Ram and Lakshman are only ordinary human beings. Won't you slay them simply our of score?

Thereupon heroic Indrajit resolved to proceed to bettle and in order to propitiate the God of fire he repaired first to the sacrificial ground. There the Rakshasa women with ted bonnets appeared in haste and began to make various preparations for the sacrifice. Indrajit covered the flame with offerings and took a black goat by its neck. The fire burned with an intense smokeless glow and auguries of victories became manifested in it. A golden tingue of flame received the offerings. The sacrifice for victory was complete Indrajit after gratifying the gods and other supernatural beings made himself invisible ascending a glittering golden car. His flag steff was made of sapphire and was encircled by a golden ring and the flag bore the mark of tha cresent moon. The chariot was yoked with four steeds.

Heroic Indrajit being equipped with various arms became quite inaccessible and then said. This day I shall conquer vagrant Ram and Lakshman and coofer the glory of victory on my father and shall destroy all the Vanaras of the world to his intense delight.

Then stern Indrajit arriving at the battle field towering with rage found heroic Ram and Lakshman

formidably stationed amongst the Vanaras like three-hooded snakes

As soon as Indrajit recognised them he strung his bow and fixed his arrow to it.

His chariot was invisible and he discharged a volley of arrows against Ram and Lakshman Gradually all the quarters became covered with his shafts that were being showered like rains

Ram and Lakshman prevented them by their divine arms, but their arrows could not touch Indrajit Indrajit was concealed behind a veil. He created by magic a screen of smoke and became quite invisible. But the twanging sound of his bow, the rumbling noise of his chariot, and the clatter of his horse's hoofs could be heard, and Indrajit in anger began to pierce. Ram with his shafts received as boon. Ram and Lakshman were literally under a shower of arrows, like tropical rains. They then began to discharge their arrows which after drawing blood from Indrajit fell on the ground stained with gore. Ram and Lakshman discharged their arrows towards the direction from which the shafts of Indrajit seemed to proceed. Promptness of Ram and Lakshman were quite amazing.

Indrajit was moving about unseen and was striking. Ram and Likshman with his sharp arrows

Heroic Ram and Lakshman soon became wounded by Indrajit's arrows Blood flowed from their bodies and they looked like two Kinsuka trees covered with (deep crimson) blossoms. As the sun becomes invisible behind a bank of clouds, so nothing could be detected about Indrajit.

Thus a large number of Vanaras fell by his sharp shafts

In the meantime, Lakshman said in great rage, "O worshipful lord! This day, I shall discharge the Brahma weapon for the destruction of the Rakshasa.

Theo Ram said My boy! It is not proper to destroy all the Rakshasas for the offence of a single todividual

It is not proper for you to destroy them who are unvilling to fisht, or hiding themselves in fear or seeking protection with joined palms or running away or regaling themselves with wine Let us now kill Indrajit. He is a great sorcerer He is invisible on account of his magic spell. But it is possible for us to slay him though hidden from view. If he once becomes visible the Vanaras will be able to destroy him with less efforts. If that villain oow hides himself within the womb of the earth enter the Nether region or sky still he will surely be destroyed by my weapons."

Saying this, heroic Ram with the Vanaras tried tofind out means for the destruction of cruel Indrajit

CHAPTER LVIII

INDRAJITS FIGHT

Indrajit seyes were red with anger at the destruction of his kinsmen. Having discerned the deep motive of Ram he left the field of battle and entered the city by its Western Gate. On his way he found that Ram and Lakshmao had oot yet ceased from fighting. Thereupoo that enemy of the gods. Indrajit resolved to produce an illusion by magic, about the execution of Sita and with that object be returned to the hattle field. Then the Vaoaras getting sight of him begao to huri missiles of stones and trees against him.

Before others. Hanumao advanced towards Indrajit by plucking a mountain peak On advancing Haou man saw Janaki on Indrajits chariot, wearing a single braid of hair Her face was lean with fasting and her mind afflicted with sorrow She was clad with a piece of dirty lineo and her body was stained with dusts. Hanu man took her to be Janaki and was greatly mortified at

seeing her woes He tried to divine Indrajit's motive. Then with other Vanaras, Hanuman rushed towards Indrajit

Indrajit was dragging Sita by her hair, and then drew out his sword in the presence of all

Then exquisitely beautiful magic Sita cried out, "Alack Ram, Ah, alack, Ram!"

Hanuman began to shed tears with a griefstricken heart at the sight of her sufferings. Then Hanuman angrily said to Indrajit, "Thou Villain! Thou art doomed to death for touching Janaki's hair. You are born in the line of a Brahmarishi, but still have become a Rakshasa, fie unto you. You are vicious and wicked, and have adopted crooked ways at the time of fighting. Thou shameless creature! You ought to be ashamed of killing a woman. Cruel-hearted villain! Janaki is now homeless and helpless, with what heart do you now put her to death? You are now within my powers, if you commit this foul act, you won't survive long, and you will soon reach that abominable region of the murderers of women, that are avoided even by murderers of men."

With these words, Hanuman rushed towards Indrajit Thereupon, Indrajit said. Thou vile Vanara,' I
shall now slay that Sita before you, Sugriva and Ram;
after that, I shall destroy you, Ram, Lakshman, Sugriva
and Anarya Vibhishan You have just now remarked,
that it is improper to slay a woman and in reply to it,
let me say that whatever is painful to an enemy is
quite proper "

Saying this, Indrajit struck that magic Sita with his sharp sword. Struck by the sword beautiful Sita was cut into two transverse sections

¹ Mark the word Anarya means a non-Arayan 1e despicable or flow Indrajit calls Vibhishan a "non-Aryan." certainly a non Aryan would not abuse another of his race by calling him a non Aryan If therefore stands to reason that the Rakshasas were not non-Aryans as is usually supposed

Theo Iodrajit said to Hunuman "You Vanaral Just see I have now put the heloved queen of Ram Sita, to death I have thus frustrated all your endeavours.

Saying this the ranger of the sky began to roar opening his mouth wide.

The Vanaras were standing at a short distance They heard that heroic roar and began to cast sorrowful looks around and began to fall back in fear

Then Hunuman addressing the Vanaras said Yewarriors I Why are you running away in despair? Where hast gone your valour? See I am now advancing forward, just follow me

Then the Vanaras turned round and pressed forward with trees and stones in their hands. Hanuman appeared like Death himself and began to consume the Rakshams like fire.

That great beto overwhelmed with grief and rage hurled a hig stone at Indrajits charior. But at the alightest spur of the charloteer the trained borses moved away with the charlot to some distance. The stone missed its aim and fell down crushing many Rakshasas thereby. The Rakshasas were overpowered by the Vanaras and they began to groan in pain. Thereupon Indrajit ruished forward and began to destroy the Vaoara with his sharp weapons, and the Vanaras began to trun away in fear. Then Hunuman addressing the Vanaras asid. Comrades it is no use to fight with the Rakshasas since for whom we are fighting at the risk of our lives that worthpful Janak is dead.

"Let us now proceed and inform Ram and Sugriva about it and we shall do what they will direct us to do." With these words Hanuman retreated with the Vanaras.

Seeing Hunuman thus retreated wicked Iodrajit went to the Nikumbhila temple for the purpose of performing a sactifice

CHAPTER LIX

LAKSHMAN'S ADVICE

Here Ram hearing of a tremendous din of battle, told Jamvuvan, "My noble friend! Just listen to the mighty noise of the clinging of arms perhaps Hunuman as somewhere engaged in some arduous feat, just go and help him with your army".

Thereupon the Riksha lord with his army proceeded towards the Western gate, and saw Hunuman coming back with the Vanaras The Vanaras were gasping for breath from exhaustion. On his way Hunuman came across Bhalluka army dark as clouds Hunuman asked them to stop and appearing before Ram said, "O Ram! when we were engaged in fighting, Indrajit executed Sita in our presence We have come to inform you with a sorrowful heart"

At this cruel news, Ram fell unconscious like an approoted tree, the Vanaras immediately came near him and began to sprinkle lotus scented water on him Then Lakshman took him up on his arms and broke forth in sorrow

"You are pious and saintly in character, but your piety could not protect you from series of misfortunes, hence virtue is of little use. Happiness of created beings is something tangible, since piety or virtue is not so virtue, can not be the means of happiness. Nature is happy without any morality, so created beings can also be happy without any religion whatsoever." Thus

So says Iago, "Virtue, a fig! It is in us that we are thus and

¹ This is the eternal problem of Ethics Problem of evil is an intensely complicated problem of Metaphysics. Here Lakshman argues like a modern positivist in whose philosophy virtue is merely an abstract idea, a mere convention. Kant says there is no logical necessity between Virtue and Happiness, but the synthetic notion is the result of the belief in God.

religion can not lead to happiness. Had it been so you could not be put into such troubles. If you maintain. that vice is the cause of our sufferings then Ravan would have been condemned to perdition and you could not have been so miserable like thi To sneak the truth seeing the happiness of the sinful and suffer ings of the virtuous the old cant that virtue leads to happiness and vice to miseries appears, now to be disproved on the other hand vice leads to happiness and virtues to sufferings Or if it be true, that virtue leads to happioess and vice to pain then let the virtuous be happy and the vicious miserable. But when we find the victuous suffering infinitely and the vicious prospering h youd expectation it appears that vice and virtue are idle convention O herol If sin be considered to be an act and if the sinner be destroyed by sin then with the completion of the act vice will be destroyed so which is self destroyed how can you destroy that again? Or if one is deittoyed by another a act which may be considered to be the fatmet's fate then sin attaches to fate but not the agent for the agent is not in any way stained by it, for the agent is not the cause of another s dentis O worshipful ford Religion or Virtue is an insensate thing it has no reason or speech. Even if you admit its existence flow can it find out its object of revenge? In fact if there were any religion at all then you would not have been un happy since you are suffering there is no such thing as religion or virtue. Religion is thus quite an insigni-ficant thing and unable to achieve its end. It is weak at the time of action it must depend upon one s endenyours. It has not the least power to secure one s happl ness In my opinion it is not at all proper to stick to that Impotent religion Further see if virtue be a quality attained by endeavours then give up virtue or religion and take to manliness and put forth your endeavours. O hero I If you consider truth to be religion then king Dasaratis has fallen from virtue by not rede ming his pledge for investing you with the crown and for that he died then why did you not

fulfil his yow? Or, if industry or virtue be alone covetable, then Indra would not have performed a sacrifice after slaying Maharshi Viswapa. Infact for the destruction of the enemy both valour and religion are necessary. Man for the attainment of their objects, pursue both of them. This is my opinion, but having renounced that religion which secures one's object of desire you have dispensed with all religiousness. As rivers and streams have their origin in the mountain. so from endeavours all virtue originate. All the acts of a weak purposeless2 man become scattered, and vanish like the waters of a shallow stream in summer. In truth, purpose is endeavour. Who has wealth he has friends and relations He is a man who has wealth on earth. He who has wealth is learned, powerful. intelligent and heroic, and the most accomplished of all persons I have just now mentioned to you the evils produced by the absence of wealth, and I can not understand, why you despised wealth by renouncing the throne He who has wealth has necessity for virtue and desire, every thing is favourable to him A poor man desirous of wealth can not attain wealth without industry and manliness Pleasure, desire, pride, anger. peace and conquest of self is under the influence of wealth The efforts of a saintly person that fail for want of wealth remain obscure like planets in a cloudy day O hero! When you went into exile in obedience to your father's wishes the Rakshasas carried off your wife Just arise, I shall remove by my own valout all the sufferings caused by Indrajit Rise up please why

^{1 1} e by getting himself coronated

² Lakshman is now shifting his point; he now argues for valour as well as for virtue

³ In the original all religion comes from wealth accumulated in various quarters Here wealth or Artha seems to me to be endeavours that secure our objects of desire

⁴ Wealth subsequent sentences show that here Artha means wealth, so "purpose is endeavour" may also be set down as wealth is power. The poet here describes the advantages of wealth in society, which is certainly out of mark in this place.

do you forget your own glory? This day in revenge for worshipful Janaki's death I shall reduce Lanka to ruins with all its splendour and wealth

When Lakshman devoted to Ram was assuring the latter there appeared Vibhishan surrounded by his four counsellors of collyrium hue He found Ram overwhelmed with shame and remorse lying on the lap of Lakshman, and the Vanaras were shedding tears standing round him

Seeing Vibhishan Lakshman sald "O Arya! Hanu man has witnessed Sita being executed by Indrajit Worshipful Ram bas swooned at that news."

Then Vibhlshan Interrupting Lakshman's speech said to Ram O Royal master I What Hanuman has said seems to be absurd like drying up the s a I am fully aware of the evil intentions which Ravan bears towards Sitn and for that he will never put her to I repeatedly requested him to return Janaki for his own good but he didn't pay any heed to my words Nor to speak of putting Janaki to death nebody can see her eyes. Whom Indrant has destroyed for which the Vanaras are overwhelmed with frief must be "Magic Sita This day wicked Indrajit will per form a sacrifice at Nikumbhila for the attainment of his object of desire. God of fire with the other god will appear there. If Indrajit succeeds in p rinrming the sacrifice then he will be quite invincible in battle His intention is to prevent the Vanaras from interfering with that sacrifice therefore he has bewildered the Vanaras by producing this illusion Let us now proceed with the army to Nikumbhlia before he finishes the sacrifice Ram ! Don't be overwhelmed with grief just for nothing The whole Vanara army has been dejected with sorrow at your plight. We shall now proceed with the army to Nikumblille send Lakshman with us This hero will be able to interrupt Indrailt a sacrifice If Indrajit does not aucceed in performing the sacrifice he will be slain by us Lakshmao s aharp arrows will drink his blood like a ravenous bird of prey As Indra

the King of gods, employs his thunder for the destruction of the enemies, so engage Lakshman for this work. O hero! It is not proper to waste further time for the destruction of Indrajit Whenever he can finish his sacrifice he becomes invincible, hence even the gods become afraid of their lives"

CHAPTER LX

LAKSHMAN STARTS.

Ram heard Vibhishan's words, but on account of intense grief could not make out anything. Then after reviving himself a little, he asked Vibhishan in the presence of all, "Please repeat what you have just now said, I want to hear them again."

Thereupon, Vibhishan said, "O Ram! I carried out your orders promptly about stationing the troops in groves and woods. Now the, Vanara army has been stationed in all directions and the generals have drawn them in battle-array. You are grieving for nothing, this pains our heart, just banish your sorrow. Be energetic and cheerful If you wish to destroy the Rakshasas and recover Janaki then listen to a word of mine. Wicked Indrajit has now repaired to Nikumbhila, let Lakshman proceed with us for the destruction of Indrant By the boon of Brahma the Brahmashira weapon and magic horse are within his reach. Now he has repaired with his army to Nikumbhila If he can perform the Avichara sacrifice to-day, then know it for certain that we shall all be destroyed by him Lord Brahma, the Grandsire of creation said to him arriving at Nikumbhila you fail to complete the Avichara sacrifice, and if any body at that sacrifice attacks you with arms then your death is certain. Ram!

¹ That sacrifice by the performance of which one can accomplish the particular object of his desire. In the Rigveda itself various kinds of sacrifices have been mentioned, each one bearing a separate name.

This is what Brahma has ordained as the means of his death. Now employ heroic Lakshman for that task. If Indrait dies hy arrows then Ravan with his friends and dependents will surely be destroyed."

Ram then replied O Vihhishan I Jam fully aware of the magical powers of that formidable Rakshara I also know that Bhrahmashira weapon is within his grasp and he can even defeat the gods and render them senseless on accour of Brahma's blessings. I also know that as the sun becomes invitible on account of heavy-clouds in the aky so Indrajit becomes invisible in his charnot."

Having said all these to Vihhishan turning to glorious Lakshman said My boy! You are a great hero, go and destroy that sorcere with heroic Hanuman Jamvuvana and other generals. Vihhishan can direct what is illusion so he with his four counsellors will accompany you."

Thereupon mighty Lakshman in nhedience to Rama orders took up an excellent bow and covered his body with an armour. He carried the bow in his left hand his quiver was full of arrows, and a sword was slung from his back.

Having touched Rama feet Lakshman cheerfully asid This day my shafts discharged from bow will fall upon Lanks as the ducks and larks fall upon a tank Surely my arrows will pierce that formidable Rakshasa to-day

With these words Lakshman bowed to Rem and wheeled round him Ram blessed him for victory

The Rakshata chief Vibhishan with his four counsellors and Hanuman with thousands of Vanaras followed him. Lakshman on his way found the Bhalluka troops gathered in one place and no advancing further he found the Rakshass army drawn up to hattle array Till then Indrajit did not enter Nikumhhila. In order to destroy that sorceter in the manner as predicted by Brehma Lakshman waited there with Angada Vibhi.

shan and Hanuman. The Rakshasas were armed with various kinds of bright arms that glittered in light, and was frightful to look at. The place was densely packed with their chariots decorated with flags and staffs. And as one enters a deep forest or into the realm of darkness, so heroic Lakshman entered the line of the Rakshasa army.

In the meantime Vibhishan for the mischief of the enemy said, "O hero! the dark line of army that you find in front of you is the Rakshasa army just engage the troops against them. Let them disperse the Rakshasa army and when the Rakshasas will be scattered in different directions then Indrajit will surely, be seen And so long the Avichara sacrifice is not completed attack the Rakshasa army vigorously. Villainous Indrajit is the terror of the world. He is vicious, cruel and a sorcerer. O hero just compass his destruction"

Thereupon, Lakshman began to fight The Vanaras and the Bhallukas rushed towards the Rakshasas with trees in their hands. The Rakshasas too in order to destroy them advanced with sharp weapons as swords. Tomaras, arrows and Shaktis A heavy fight ensued between the two parties Lanka became resounded with heroic roars. The sky was overcast with various kinds of arms and trees discharged by the two armies. The Rakshasas frightened the Vanaras by their prowess so the Vanaras in their turn caused panic to the Rakshasas.

In the meantime, Indrajit finding his army thus worsted and dejected, stood up even though the Avichara sacrifice at Nikumbhila was not completed, and issued forth in great rage through the dense row of trees at Nikumbhila. He got upon his well-furnished chariot. His colour was of Collyrium dye his eyes were red, and he held a formidable bow and fearful arrows in his hands. At that time, that grim-looking warrior looked like. Death himself. The Rakshasas seeing Indrajit again ascending his chariot mustered their courage to fight against Lakshman. A terrible fight commenced.

Hanuman struck Indrajit with a tree and began to destroy the Raksiia as in great wrath. The Rakshaus began to strike him with their atms.

Meanwhile Indrajit witnessing the great struggle between Hanuman and the Rakshassa saked his chatiocear to take him where Hanuman was fighting for if he was neglected he would compass destruction of the whole Rakshasia army. The chartester drove near Hanuman, and Indrajit began to strike him with his sharp weapons. Hanuman being thus struck by Indrajit addressing the latter said. You fool I flyou are resily a hero then fight fairly. You wont be able to escape with your life. Come fight a duel with me. Thou are the foremost waterior amongst the Rakshasas just stand my onisiauth this day.

In the meantime Vibhishan said to Lakshman "O hero! That warror who is the conqueror of Indra is secated on the charlot and is about to slay Hanuman. Now destroy him with a faral shalt.

At that Lakshman began to look at mighty Indrajic repeatedly

CHAPTER LXI

VIDUISITA S TREACHEDY

Then Vibhishan hurriedly proceeded with Laksiman. After going some distance Vibhishan, pointing to Laksiman the sacrifical ground of Nikumbha and a huge dark Banyan tree said Laksiman i On that apot Indrajit after gartifying the supernatural spirits, commences his fight and on account of that Avichara sacrifice he becomes invisible to others. The hero has not yet reached the Banyan tree just destroy with your faming arrows his chartor with the chartoteer and the steeds." Thereupon Laksiman stood attetching his bow Indrajit was seen seated in a glittering car glowing ike fire.

At the sight of that great warrior, Lakshman said, "O Rakshasa! I challenge you to battle; just fight with me."

Then Indrajit seeing Vibhishan there broke forth in stern words, "Ah, you fool! You have grown old being born in this place. You are my father's own brother, now tell me, how but being an uncle do you think of doing mischief to me, your own nephew? O. thou villainous renegade 11 Friendship, pride in birth. feeling of brotherhood and religious sentiments do not govern thy conduct You are no doubt the most wretched of all despicable creature, and an object of contempt amongst the noble-minded people, since you could acknowledge another's service by renouncing your own kith and kin What a difference between serving one's own people and serving a stranger 1 You can't understand the great difference, because you are a fool If a stranger be accomplished, and one's own people bewithout any accomplishments whatsoever, still a stranger is always a stranger and one's own people always continue to be his own He who abandons his own party and joins another, is doomed to ruin (by the other party) after the destruction of his own party " O Rakshasa ! How but could you display so much anxiety and cruel zeal to destroy your own people?"

Then Vibhishan replied, "O prince! Are you not aware of my nature? Then why do you waste your breath in vain? You are anything but noble. You should give up this naughtiness out of respect for your uncle. Though I am born amongst the cruel Rakshasas. I have been endowed with the prime quality of human-

¹ Indrajit reproaches Vibhishan with this treachery in noble and spirited words. Vibhishans are too plentiful in the annals of this country. But for them the history of India would have been otherwise. Indrajit calls Vibhishan a renegade who has revolted against his religion. In the Gita itself we find the noble injunction. 'It is preferable to die in one's faith to embracing that of another."

² Indrajit's words should be written in letters of gold

ity and I never delight in any cruel deeds, nor have I any proclivity for victous acts. Tell me, my boy can not a hrother renounce a victous brother? He who is victous and unrighteous should be promptly discarded like a make in hand. He who steals another's wealth or shducts another s wife is ever to be adandoned like a burning house. He who is engaged in stealing other s wives and properties and is always a cause of anxiety to his own people is doomed to destruction in no time."

Now massacre of the saints hostility with the gods pride illness and adverse circumstances are about to compass my hrother Ravan a ruin. As clouds darken a hill so all these evils have overcast all his noble qualities. My boy i This is the real cause of abandoning Ravan. Now this city of Lanka and Ravan will be destroyed in no time. You are naughty reckless and young your end is nigh so abuse me in any manner you like. You have now been entrapped in great danger on account of the harsh expressions formerly employed towards me by you. Now it is difficult for you to reach the root of the Banyan tree. Fight this day with Lakshman and there is no escape from his hands to-day. You will perform your aervices to the gods, reporting to the abode of death after the desolution of your body. Diplay you may your prowess utmost by discharging all your formidable shafts but never will you get hack with your life to you.

At these words Indtajit grew furious. He had swords and other weapons in his hands. That Death like here got upon a well decorated chariot yoked with hlack steeds and taking a strong formidable bow in his hand he espied heroic Lakshman mounted on the back of Hanuman like the sun risen on the summit of the Udaya hill (the mountain of dawn)

At their sight Indrant angrily said Witness my prowess to-day Bear my shafts that will be poured upon you like incessant rain from the clouds. I shall

¹ Le the excelline

consume you all with my flaming arrows as fire reduces cotton to ashes I shall despatch you all to the abode of death with my lance, swords, arrows, Shaktis and other arms. When I shall set about fighting who amongst you will be able to stand my quick shafts and heroic roars like the rumbling of clouds? O Lakshman I Don't you remember that in that night-attack you two brothers along with other warriors who were your assistants fell unconscious when struck with my sharp arrows? I am like an angry serpent Since you are engaged in fighting with me, you will surely meet with death."

Then Lakshman boldly replied, "What you think so easy in words is really difficult in execution. He is intelligent who can achieve his end by his efforts. But thou art a fool. In what is extremely arduous to attain you think yourself successful simply by your words. What you did, remaining concealed in the sky is not the way with a hero, but with a thief. Now do I stand before thee, just witness my prowess. What is the good of idle vauntings?"

Thereupon, the heroic Indrajit stretched his bow and discharged sharp arrows at Lakshman Those shafts deadly as venomous snakes struck Lakshman with a hissing sound Lakshman being deeply wounded and being gory all over his body looked like a smokeless column of fire

Then Indrajit gloating over this heroic deed of his, addressing Lakshman, said, 'You Lakshman! These fatal arrow, s this day will rob you of your life. Vultures and eagles will feed upon your body. You are mean and are the worst of the Kshatriyas. You are devoted to the villainous Rama. He will find you killed this day by my arrows. He will to-day witness your head severed, armour battered and the bow slipped of your hand."

Thereupon, Lakshman angrily replied "You bragging fool! Why do you waste your breath in vain! prove your valour by your deeds. Without displaying your prowess in action why do you brag of your ownself

Now perform any such thing that I can take your words to be true O Rakshasa I Just see that without using any harsh expressions towards you and bragging I shall alay you even now."

Saying this the heroic Lakshman discharged five acrows with great force at Indragits breast. Those shafts like fiery snakes fell upon Indrajits breast and began to glow like the rays of the sun. At this Indrajit grew highly enraged and struck Lakshman with three sharp arrows.

Being anxious for victory they commenced a fierce battle. They were like two planets (closing against ench other) in the sky like. Index and Vritrasura and like two llous in the forest fighting a deadly fight against each other.

Then Lakshman breathed heavily in anger like a snake and discharged arrows against Indrajit Indrajit was greatly alarmed by the twanging of Lakshman is bow his face pale and stated rapidly towards himseing Lakshman in that condution Vibhishan said Obero! I find Indrajits face to be darkened and other evil omens too His end must be near Be prompt in his destruction

Thereupon the herole Lakshman began to shoot sharp arrows at Indtajit Indtajit for a while was stunned by these thunder like shafts. His sense were beounded. After that he came near Lakshman and said You fool! Don't you remember the prowess I displayed on the first night of my attack. At that time both you and Rama were tied by Nagpasha. Then how have you dared to fight again T.

Perhaps you have forgotten that both of you lay unconscious at that time. Surely you now wish for your death. If you did not witness my valour on that night wait you will see it just now.

Saying this, Indrajit struck Lakshman with seven sharp arrows, Hanuman with ten and Vibhishan with hundred arrows. Lakshman defied him with a smile and said "You Rakshasa? Your arrows are quite insipid and light. They have produced a pleasant sensation in my body. In fact, such blunt shafts are never discharged by any great hero in battle, nor any warrior like you comes to fight of his own accord"

With these words Lakshman discharged sharparrows at Indrajit in anger. Indrajit's armour was broken into pieces and they tell like showers of stars within the chariot The whole body of Indrajit was literally covered with wounds and, with his body bathed in blood, he looked like the morning sun Indrajit shot sharp arrows at Lakshman, and Lakshman's armour was broken into pieces. The one struck and the other warded off the attack Both were exhausted and both began to breathe heavily. The fight thickened at last. Both became wounded and drenched with blood. Both were skilled in fight. Both began to strike each other with sharp arrows Both were eager for victory Armours and flags of both the warriors were cut, and blood streamed forth from both of them. deep, dark clouds pour down rain, so those two watriors began to discharge incessant arrows with heroic roars. The sky became covered with their arrows fought for a long time but none of them was vanquished or tired Their skill in the use of arms was uniformly wonderful, quickness quite amazing, and there was even beauty in that Their heroic roars like thunder-claps which were repeatedly heard, struck terror into other people's hearts. Their arrows after wounding each of them struck deep into the earth. Some arrows were cut in the sky and their fragments fell to the ground At last, the battle-field was covered with arrows as the sacrificial ground is covered with the Kusha grass The warriors with their bodies red with blood looked like two Kinsuka trees in blossoms and with arrows struck in their bodies they looked like two hills with trees growing on them With their gory bodies they appeared like two burning flames

CHAPTER LXIL

THE PALL OF INDRAJIT

Indrajit and Lakshman fought as two infuriated elephants for victory. In the meantime 'Ubhishan appeared on the scene to witness the fight and after stretching his bow he began to strike the opponents with sharp arrows. As the thunder cleaves the mountain so his flaming arrows dispersed the Rakshassa and his followers too with maces and lances began to create havoc amongst the Rakshassa. At that time 'Ubhishan being surrounded by his followers looked like an adult elephant in the midst of young elephant caives.

Then to encourage the Vanara soldiers Vihhishan "Hear me warriors. This Indraint is the only hope of Ravan and his army alone is now surviving then why are you so indifferent and lazy? If this wicked Indrast is slain then only Ravan will remain You see Pruhasta Nikumbha Kumbhakarna Kumblin Dhumraksha Jamyumalı Mahamaii Tikshnavega Ashnipraya Suptagna Yamakupa Varradranstra Sampadi Vikata, Ayighna Japana Manda Praghasa Prajangha Gangha Agnikata Dudharsha Rashmiketu Vidyutiibha Divilibba Suriya-shatru Kampana Satyabastu, Devantaka and Narantaka and others have met with their deaths at your hands. have crossed the ocean now come over this little pond He is the only one whom you have in conquer is my nephew so it is not proper for me to kill him still I shall for Ram renounce all affection and kindness and shall kill him to-day I wish for his death but rears have blinded my eyes so Lakshman will destroy him O Vanaras attack in a body the followers of Indrailt

The Vanaras were greatly cheered up by the famous. Vibbishan s words and began to wave their tails. They

clamoured in joy as the pea-cocks do at the sight of clouds. In the meantime, Jamvuvan arrived there with the Bhalluka army. The Bhallukas began to fight with trees, and stones and with the assistance of their teeth. The Rakshasas too began to strike the Bhallukas with swords, axes, lances, Patisha and other weapons. At that time. Indrajit again ran after Lakshman and a severe fight ensued. Both of them became, hid behind the arrows discharged by them like the sun and the moon behind the clouds. At that time none could mark their handling of the bows and arrows, so swift were their hands. The sky became covered with their arrows, and every thing grew dark for that. In that darkness one's own party and the antagonist's party could not be distinguished. The sky was covered with uninterrupted darkness

At that time the sun went down Every thing became enveloped in immense darkness Blood flowed in stream, and the ravenous birds of prey began to scream. The wind was hushed and the fire was about to be extinguished. The Gandharvas and the Charanas were stunned by the sight. The holy saints prayed for the welfare of the world saying, "Swasti, Swasti."

In the meantime, Lakshman pierced four black steeds of Indrajit adorned with golden harness aiming at the charioteer Lakshman discharged thunder-like Bhalla The Bhalla resounded the sky (as soon as the bow-string was stretched) with its noise, and the head of the charioteer at once fell severed from the body Thereupon Indraut assumed the office of the charioteer At that time that sight produced a great curiosity in the sight-seers. When Indraint was doing the work of the charioteer arrows were showered upon him and upon his steeds. At that time Lakshman finding Indraut roaming about quite fearlessly, began to shoot fast volleys of arrows Indraut's zeal for fight was almost gone Gradually he grew morose and sad. At that sight the Vanara leaders began to praise Lakshman highly Then Pramarthi, Rabhasa Sharabha,

Gandhamadan fell with great violence upon the steeds of Indrajir. The horses thus overpowered began to womit blood. Then those Vanaras after siaying those four horses returned to Lakshman. Thus were destroyed horses and the charnot of Indrajir. He got dawn from his charnot and rushed on foot towards Lakshman dis charging acrows all the while. Lakshman too began to strike Indrajit teneatedly with his shafts.

Indrajit stood on the ground. He was burning with rage and with his own effulgent energy. There two heroes fought like two wild elephants eager for victory. Armies on both sidea were engaged in a heavy fight and not a single one of them desetted his post. In face all then gathered together in the meantime Indrajit cheeting up the Rakshaus said. O Rakshausasi. Everything is now enveloped in deep darkness and in this darkness friends cannot at all be distinguished from foes. In order to bewilder the Vanara troops fight now bravely. I shall in the meantime come back with my chatlot. Just see that the Vanaras may not obstruct me in enteting the city by keeping myself engaged with them.

Thus saying, Indrajir gave the Vanaras the slip and entered Lanks and get upon a well equipped charlor This charlot was furnished with swords. Prashasas and arrows and was yoked with excellent horse. It was driven by an expert charioteer cap able of giving good counsels. Indrajit under the spell of Death came out of Lanka being surrounded by the Rakshasa warriors and with the help of switt inorseasoon arrived on the field of hattle. Lakshman Volteishan and the Vanaras seeing him again upon a charlot became greatly astonished and could not but praise his awifteness.

Indrajit then began to rout the Vanara army. The Vanaras being unable to bear his irresistible shafts sought protection of Lakshman as the created being seek protection of Brahma the Lord of the creation.

Then Lakshman flared up in rage like fire, and with quick hands cur down the bow and arrows of Indrajit Indraut promptly took up another bow and put string to it Lakshman cut that also with three arrows and struck Indraut on the breast with five shafts like dreadful snakes Those arrows after striking Indrajit fell to the ground like bloody serpents Indrajit began to vomit blood from that blow. Then taking up a strong string strung up bow, Indrajit began to discharge volleys of arrows at Lakshman But Lakshman easily warded off those shafts This feat of Lakshman was indeed wonderful Lakshman wounded each of the Rakshasas with three shafts and pierced Indrajit all over the body Indrajit too incessantly discharged volleys of arrows against Lakshman who cut those arrows in their mid-way and destroyed Indrajit's charioteer with a Bhalla weapon His horses being deprived of the charioteer began to wheel round Then Lakshman pierced those horses with his arrows Unable to bear that, Indrajit pierced Lakshman with ten shafts But those glittering thunder-like arrows broke against the gold-like armour of Lakshman

Thereupon Indrajit thinking Lakshman's armour to be impenetrable struck Lakshman on the forehead with three sharp arrows. At that time Lakshman looked like hill with three peaks. Then being pained by them, Lakshman struck Indrajit's face adorned with ear-rings, with five arrows. Those two heroes were bleeding all over their bodies, and thereby appeared like two Kinsuka trees in blossoms.

Then Indrajit in great rage struck Vibhishan on the face with three arrows, and struck each one of the Vanara leaders with his shafts. Struck with arrows, Vibhishan was greatly enraged and he destroyed Indrajit's horses by a blow of his mace Indrajit's charioteer too was slain. Then Indrajit got down from the chariot and hurled a formidable weapon at Vibhishan Lakshman seeing that formidable weapon coming towards Vibhishan with great speed, cut that into

pieces with his sharp arrows. Theo Vibbishan in rage struck Indrajit on the chest with five thunder like arrows. Those arrows pierced Indrajit and with blood appeared like bloody snakes

Indrant bore great grudge against his uncle. He took up a formidable shaft given by Yama Heroic Lakshman too took a counter-arrow. That arrow was given by the irresistible Kuvera to Lakshman in a dream. The gods and the Asuras could not stand that Strong bows being drawn by the powerful bolt like arms of those two mighty betoes screeching noise like cranes and arrows being fixed to the bow-strings began to glow with a (fierce) beauty Then those two arrows being discharged from their strings coursed through the sky lighting it up with their glow They collided in their flight and a fierce flame was generated from their friction. Then those two shafts, like too big planets, fell to the ground broken into bundred pieces. Thereupon both Indrajit and Lakshman stood ashamed and burned with rage. Then Lakshman discharged Varuna weapon but Indrajit frustrated that wonderful weapon by Rudra Weapon and then to destroy as it were, the three worlds, be took up a fire-arm and hurled it against Lakshman Lakshman cut that into pieces by Suryya weapon. Seeing the fire-weapon thus frustrated, he was beside bimself with rage. and aimed the sharp Asura arrow at Lakshman That was a dreadful shaft. It beat all other weapons. Lakshman prevented that Asura shaft by Maheswara weapon The fight between those two warriors was quite amazing and dreadful. The rangers of the sky approached Lakshman and began to witness the fight. The sky grew beautiful with their splendour At that time the gods and other citizens of beaven with Indra at their head began to protect Lakshman.

After a time Lakshman to destroy Indrajit aimed a fiery shaft. That arrow was gold plated, beautiful and well made, but was dreadful like a snake. In days of yore, the king of gods conquered the Asuras by that

arrow, and for this it was worshipped by the gods. The Rakshasas shuddered at its very sight. Then the heroic Lakshman fixed that divine arm to accomplish his object, saying "O god of weapon! If Ram be unrivalled, pious and truthful, then slay Indrajit"

With these words Lakshman discharged that shaft by drawing the bow up to the ear. That shaft at once severed Indraut's head adorned with ear-rings head fell from the trunk Indraut's body clad in armour rolled in dust and the bow fell from his hands great clamour rose from the Vanaras as once it rose from the gods after the destruction of Vritrasura The gods Rishis, Gandharvas and the nymphs in the sky repeatedly shouted victory to Lakshman The Rakshasa army dispersed in different directions, and most of them ran away throwing off their arms. Some of them entered Lanka in panic, some of them jumped into the sea and some hid themselves in mountains and hills that time none dared to remain on the field of battle. As the rays of the sun vanish when the sun is set, so all the Rakshasas made themselves scarce after the fall of Indrajit Indrajit was lying on the battle-field like the sun deprived of its light or like an extinguished flame All the three worlds became delighted at the death of that cruel villain. The gods in heaven blew trumpets of victory and the Gandarvas and nymphs began to dance in Joy The sky grew clear, the wind began to blow free from dust and flowers were rained from above All the creatures became delighted at the death of that terror to the three worlds and the Brahmins breathed again as if their fever was gone

Then Vibhishan, Hanuman and Jamvuvan began to praise Lakshman for the death of Indrajit and greeted him repeatedly in joy. The Vanaras began to roar in delight and began to brandish their tails. Every one was speaking of Lakshman's victory, and many of them embraced one another in joy and began to talk of Lakshman's victory, and about Lakshman's valour. The gods too were immensely delighted at that heroic feat of

Lakshman, a dear friend of theirs

CHAPTER LXIII.

BAM HEARS THE KEWS.

Lakshman was bathed in blood. He felt extremely happy at heart for the destruction of Indrajit but for bodily pain he rested his two hands on the shoulders of Vihishan and Hanuman and appeared hefore Ram and Sugnrus and going round Ram Lakshman stood hefore the former as Upsendra stands before Indra. Vihinshan first spoke about Indrajits death saying O King! the great hero Lakshman has slain Indrajit this day Ram hecome exceedingly delighted at this news and said Brother Lakshman! I am extremely glad You have performed an impossible task Since Indrajit is dead, we can now reckion ourselves as successors.

With these words Bam embraced Lakshman, forcibly took him upon his lap, and began to kiss his head. Ram repeatedly gazed at Lakshman s face in deep affection and love

Lakshman was wounded all over the hody he was exhansted and was breathing heavily from exhanstion and pain. Ram kissed Lashman's head and passed his hand remtedly all over Lakshman's body to soothe his pain Ram again spoke forth in joy "My boy I you have secom plished a very arduous feat this day. We may look on the death of Indraint se the destruction of Rayan himself. To-day I feel myself as victorious. Indraut was the only stay of Ravan and due to good fortune you have succeeded in cutting off his right hand Hanuman and Vibhishan have done a great deed. In three days my enemies have been destroyed. This day I am enemyless. Ravan hear ing of his son a death will come out with a hugo army and then I shall slay him by a fierce attack. Lokshman! thou art my master Henceforth with your help neither Sita nor the earth will remain maccessible to me"

After that Ram addressing Sushena said "Sushena ! just see that Lakshman is soon cured and freed from all dirt. Please look to it. Heroic Rikshs and the Vanara

soldiers have also been wounded, carefully attend them, so that they may rally soon "-

Thereupon Sushena made Lakshman smell a medicine and he was at once cured of all pain. His pain was gone and its sensation, stopped. Sushena then treated Vibhisan and other Vanara warnors. Lakshman recovered soon. He was free from all complaints and became cheerful Ram, Sugriva, Vibhishan, Jamvuvan and others seeing thus restored, became exceedingly glad.

CHAPTER LXIV

RAVAN RECEIVES THE NEWS

Here the ministers of Ravan hearing of Indiajit's death hurried to Ravan and said, "O royal sire! Lakshman with the help of Vibhishan has slain your son in the presence of all. Indiajit has gone to the blessed region of the heroes after fighting heavily against Lakshman."

Ravan at once fell unconscious at this cruel news of his son's death. When he regained his sense, he became overwhelmed with grief. His mind became restless Ravan then began to lament in grief, "Alas, My boy! You conquered Indra, but how could be slain by Lakshman's arrows? Ah, foremost of heroes! what to speak of Lakshman, in your wrath you could pierce even Death himself.

^{*} In the original, the expression means life-principle that is flowing outward,—i e means sensation including incauying and out-carrying energy of the nerves

with arrows and could crush the peaks of Mandara into atoms. When you could do, Iams the god of death appears to he powerful to me. Who dies in the service of his master repairs to heaven this is the way with the great warners on earth. Surely you have repaired to heaven. This day the Suras and the Asuras will sleep in peace, seeing Indrajit thus slain. Without Indrajit my eyes appear to have lost their vision. To-day in my harem I shall hear the cries of the Rakshasa women like that of the cow-elephants in a mountain cave. Alas, my boy i whither hast thou gone, leaving the throne Linka Rakshasas, your wife and myself? O here! You were to perform my inneral rites, whereas I shall have to perform that of yours! Alas! Rim Lakshman Sogniva and others are still alive whither hast thou gone without removing those there's in our sides?"

When the Rakshasa King Ravan was thus sorrowing for the doath of his son, violent rage possessed his mind. By nature he was of irritable tempor. This griof kindled his rage as the rays of the sun in summer make the sun too hot. He was repeatedly yawning in anger and as (in the days of yore) fire broke out from Vritrasura's month so fire soomed to issue from the eavity of his month? He was extremely signleved and enriged at the death of his son. He surreyed the situation and decided to put Janah to death.

His eyes, naturally red became inflamed and glowed with rage and his visage became fearful like that of angry Rudra. And burrung tears fell from his eyes as drops of oil tickles down a burrung lamp. He repeatedly hit his hips and gaashed his teeth. At that time Ravan sppeared like Death himself ready to destroy the world. He repeat edly east his looks around. The Rakshasas could not approach him through fear.

Then Ravan encouraging the Rakaliasaa for bottle said "I proplitated God Sayamhlu hy my nusture penance for thousand years. Now by His hiessings I have been rendered indestructible by the gods and Asuras in bottle. Sayamblu gave me an armour gilttering like the sun It

^{*} He was breathing fire and brimstone so to say

cannot be penetiated even by thunders. When I shall' put on that aimout and get upon my chariot then even. Indra will not date to approach me. O Rakshasas! fetch with a flourish of trumpets that formidable bow and arrow which God Sayambhu gave me in the war between the gods and the Asuras. With that I shall destroy Ram and Lakshman this day."

Then, that formidable warnor for the destruction of Janaki said, "You see, Indrant in order to mislead the Vanaras, produced a magic illusion about the destruction of Sita. What was merely an illusion I shall carry into real execution. Janaki is devoted to non-Kshatriya Ram, I shall put her to death."

With these words Ravan took up a sword blue as the sky and hurried towards the Asoka forest. His wife and ministers followed him. At that sight, the Rakshasas said amongst themselves, "This Ram and Lakshman will be greatly frightened at the sight of this formidable hero. He, in his anger, conquered hundreds of kings and destroyed thousands of enemies. By his prowess he enjoys all the wealth of the world."

Ravan was hurrying towards the Asoka forest and his well-wishers were dissuading him from the foul act of killing a woman Ravan hied towards Janaki as the Rahu rushes towards the star Rohim

Sita was guaided by the Rakshasis in the Asoka forest She espied from distance that Ravan, without listening to any dissuading voice, was rushing towards her, with an upraised sword. At that sight she bloke forth in grief, "Alas! when this wicked villain is coming towards me with an uplifted sword, surely he will then slay this helpless soul. I am devoted to my husband, but he repeatedly tempted me to be his wife, but I have warded him off every time. Now being overwhelmed with grief and rage he will surely put me to death for my refusal. Or it might be that this non-Aryan in order to possess me has destroyed Ram and Lakshman. Immediately before this the Rakshasas were proclaiming their victory with loud roars. I have just now heard their roars. Alas! Ram and Laksh-

man bave lost their lives just for me or it might be that being unable to slay Ram and Lakshman in sorrow for his sons death he has come to put me to death. Alas I was foolish enough not to have listened to Hanuman s words. If then left the place on his back without walting for my husbands victory then there wouldn't have been any occasion to rue. I could have been happy in my husbands lap."

"Alas! When Kansalya the mother of only son will hen remember overything about her son his buth ohidhood and youth. She will in despair then enter into fire or water Cursed be that wicked and unchaste Kuha Man than, for her worshindul Kausalya will suffer thus."

Then gentle Suparswa the vise connsellor of Ravan seeing Janaki in distress like the star Rohini fallen into the grip of a bad planet in the absence of the moon, repeatedly dissuading Ravan said, O King! thou art brother to Kuvera, how could you banish all rightconsness to kill a woman? O here you have taken to family life its preparatory stage by practising austority and penance and by finishing the Vedas in the house of the preceptor I can t understand how could you deeds to kill a woman. Janaki is a beauty wait till Rams death and give vent to your wrath by taking us with you to battle To-day is the fourteenth day after the fall moon make all proparations this day and set out for victory on the day of the new moon. You are wise and warlke destroy Ram in battle then Janaki will surely be yours."

Ravan thus heing persuaded by Suparswa turned back and entered the Council chamber again.

CHAPTER LXV.

RAM'S FIGHT

Ravan entered the Council Chamber with a troubled mind He breathed like a lion and having taken his seat on his excellent throne humbly began, "O Rakshasa warriors! set out just now with horses and elephants for battle, surround Ram and destroy him. As in the rainy season, the clouds rain incessantly so shower your arrows in anger upon Ram. He may be wounded this day and to-morrow I shall slay him in the presence of all."

Thereupon, the Rakshasas set out in swift chariots and soon arriving on the field of battle, began to strike the Vanaias with lances, parighas, pattihas and other weapons The Vanaras too in their turn huiled trees and stones against them The fight took place in the moining Vanaias and the Rakshasas struck one another with various arms Stream of blood began to flow drowning the dusts raised by the trampling of the soldiers Elephants and chariots were its banks as it were, arrows and banners bearing the insignia of fish were like trees grown on its banks Dead bodies floated fast in that stream like logs of wood in water The Vanaras began to tear the noses and ears of the Rakshasas by biting them with their sharp teeth As buds in number fall upon a tiee so number of Vanaras fell upon each one of the Rakshasas The Rakhasas too began to destroy the Vanaias by striking them hard with maces, Prashsa, swords and axes

The Vanaras being overpowered by the Rakshasas sought protection of Ram Heroic Ram, thereupon, entered the Raksha army with bow in his hand. When entering the Raksha line, Ram began to smother the Rakshasas with his fiery shafts. Then the Rakshasas could not approach him, as clouds cannot come near the sun. Ram's quickness was quite amazing. Sometimes he was leading the army, sometimes he removed the generals, but none could detect his movements as none can see the wind blowing in the forest. The Rakshasa army was scattered and routed by his arrows. Only this much was

then seen but none could find out that quick hero has man cannot find out the vitel principle that nodorlies and governs his sensations of touch, vision and sound likewise the Rakshasas could not detect the fighting hero. Here Ram destroyed the elephants there he slew the generals but Ram could not be seen ! The Rakshassa then blind with anger began to strike all who looked like Rain one was stupified and bewildered by the Gandharva arms of Ram At that time none could discern Ram Some times they mw thousands of Ram in the lattle field egain they saw only one Ram Sometimes they saw only the restless bow of Ram but not Ram At that time all con sidered Rams bow as the noose of Death Within one eighth part of the day Ram by his fiery shafts destroyed ten thousand swift chariots eighteen thousand elephants fourteen thousand horses with their riders and two lace of infantry. The surviving Rakshesses ran away in fear to Lanka The lattle-field was stream with the careases of horses elephants and infentry lying hither and thither That place appeared quite dreadful like the spot of angra Rudra Then the Candharvas Suddhas and saints malsed Ram repeatedly

Ram addressing Sugriva Vihhishan Hanuman Jamvu van Mainda and Drivida sald You see this is the limit to my force of cross and also that of Rudra

[&]quot;The energy for which sensation is possible without which the organs lose their power of sensation as in a dead man. The sanskrit expression "Jivatma" is distinct and different from true soul within which the latter has shroud like some gern wrapped up in a plee of linen our joys and sorrows belong to Jivatma" and not to the soul Jivatma in English psychological term is mind or brain as one may prefer to name —Translator

CHAPTER LXVI

THE PANIC

Then the Rakshasas of Lanka hearing of the destruction of the vast Rakshasa army by Ram, became greatly alarmed. Then thinking of impending danger they grew sad in their hearts. At that time the Rakshasa women, deprived of their huebands and sons, began to lament "Alas! why did that grim Rakshasi Surpanakha go to cupid-like Ram? she deserves death from all points That ugly Rakshasi became enamoused of beauti-She is without any accomplishment, besides a ful Ram shiew. Ram is highly accomplished and sweet-tongued Why did she grow enamoured of Ram? The Rakshasas are extremely unfortunate For the destruction of that heroic Khara and Dushan this grey haned, old hag with wrinkled skin did such a ridiculous thing. It is only for her that Ravan has resorted to hostilities with Ram and he abducted Janaki But instead of winning Janaki, inextinguishable hostility has occurred between him and Ram When this heroic Ram could single-handed slay Viradha Rakshasa, was it not even then a sufficient proof of the prowess of Ram to Ravan hankering for Sita? It was more than sufficient proof of Ram's great prowess when he destroyed fourteen thousand Rakshasas with Khara and Dushan in Janasthan by his fiery shafts. It was enough proof of his valour when he slew angry, roaring Kavandha and Vale of clouds' hue Noble Vibhishan gave sufficient well-meaning and pious counsel to Ravan for the welfare of the Rakshasas, but his naughtiness and ignorance made those words unpalatable to him Alas! Lanka would not have turned into a desert if Ravan only listened to his words Now, Kumbha-Karna, Atikaya and Indiant have fallen by the hands of the enemy Will not Ravan be loused to his senses after seeing all these happenings? Each and every Rakshasa woman in Lanka is lamenting her sad and cruel loss "Where has gone my son? Whither has fled my brother? Where has gone my husband leaving me?" All these cries were being heard

mains from the Rakshasa wonten of each and every house in Lanka "Heroio Ram has destroyed a vast number of chariots, horses elephants and infantry. It seems as if Rudra Vishnu, Indra or Death himself has entered Lanks in the form of Ram Now this city is denuded of all great heroes. We too are in despair as to our lives. There is no end to our trout les. We are now helpless and shedding (idle) tears Heroic Ravan is proud of the born received from gods. He does not at all understand that all these great dangers are due to Ram Ram is resolved on his destruction. There is none amongst the gods, Gandharvas and Pishachas who can now save him. In every fight now a-days many evil portents are seen. The wise and old people say that these omens predict Ravan's death at the hands of Ram Formerly Brahms the Grand Sire of Creation being pleased made Ravan indestructible by the gods and Danavas but when Rayan received that been he did not take man into account. Perhaps due to his ill luck that fatal and formidable man has appeared. Once the gods being heavily oppressed by Ravan prayed hard to Brahma Brahma being pleased with their prayer said for their welfare Henceforth the Rakshasas and the Danavas will live in constant fear of gods. Then the gods worshipped Mahadev the god of gods. Being pleased with their prayers. He said. O gods I you need t fear. For your welfare, there will be born a woman for the destruction of the Rakshasas. That Janak, will destroy the Raks hasas as formerly Hunger at the instigation of the gods destroyed the Danavas. For the misdeed of wicked and haughty Ravan our doom is at hand Ram has seized Lanks like Universal Destruction at the end of a cycle of creation. We do not flud anybody in the world who can protect us now We are now in distress like elephants eneuraled by a forest fire. There is no way of our escape. Noble Vihhahan has done the right thing he has taken shelter under him before all these troubles have proceeded." Thus lamented the Rakshasa women embracing one another's neck and they cried from excessive fear

Ravan at last heard these interest of the Rakahasa worms from every house of Lanka He heaved a deep sight and became artemely angry His eyes became red He but his lips repeatedly In his ruge, he appeared formed

able like the Doomsday fire. He seemed to scorch the Rakshasas by the fire of his eyes, and he anguly said to Mahodara, Mahapaiswa, Virupaksha and others "O heroes! Ask the aimy to get ready immediately and set out for battle"

Then the great army got ready for fight and performed many auspicious rites for victory, and after singing praise of Ravan, they respectfully stood before Ravan

Then Ravan anguly said, "O warniois! this day I shall destroy Ram and Lakshman with my arrows keen as the doomsday sun I shall take revenge for the death of Khara, Dushan, Kumbha-Karna and Indiaut this day The sky and the sea will be covered with my arrows shall to-day churn't the Vanaras by my arrows issuing from my bow like the sea I shall this day smother like elephhant the Vanaias! The Vanaras will this day cover the battle field with their severed heads To-day with one shaft I shall destroy hundreds of Vanaras I shall to-day wipe off the tears of those Rakshasas who have lost then brothers and sons, by killing their enemies shall offer the flesh of my enemies to the lavenous birds of pley Get my chariot soon ready and fetch my bow and arrow Let the surviving hosts of Lanka maich with me

Mahapaiswa asked the army leaders to get the army immediately ready. Thereupon the generals mobilised the Rakshasa army In no time the grim looking Rakshasa army stood leady for battle. They were equipped with various weapons Then the generals brought to the field one million chariots, three million elephants, sixty million horses, sixty million of asses and camels. In the meantime, the character brought the charact It was full of divine weapons and adorned with gems and protected with golden net-work. It was voked with eight swift houses The Rakshasas with wonder stared at the chariot got upon that car glittering like hundreds of sun. And being surrounded by the Rakshasas he marched with tremendous force, tearing the earth as it were by his process Bugles, trumpets and conches blew from all sides

[†] Molest ‡ The simile is as the elephant tramples the lotus plants in a lake

worked Ravan the abducter of Sits embellished with royal umbrells and chowdes came to fight against Ram quarters became resound with terrife noise. The earth shock at that and the Vanarus run away in fear. Maha parswa Mahodara and Virupakaha advanced at the command of Ravan Ravan proceeded swiftly towards the gate where stood Ram and Lakshman. The sun grew dim and all the quarters became enveloped in intense darkness. The clouds were raining blood and the borses began to stumble. In the mean time a vulture perched on the fisse staff of Ravan. Ravenoes vultures and packals were erying on all sides. The left eye and left arm of Ravan began to throh repeatedly. His face grew pale and his voice grew hoares. Meteors began to fall from the sky with a thundering noise. Ravan was blind to his unpending doom. Therefore he proceeded towards the lattlefield by disregarding all these eril portents.

In the meantime the Vamans grow excited by the rattling sound of their enemy s charicts. Bayon appeared on the field of battle. A heavy fight enucod between the two aides. The Vanaras were being seriously wounded by the sharp arrows of Ravan. Bome lost their heads some their eyes or ears some pierced in their hearts and some fell suffocated and some ones sides were split up.

Where Rayan advanced in anger with eyes revolving in rage the Vanaras could not stand before his sharp shafts

CHAPTER LXVII

THE GREAT BATTLE

Gradually, the field of battle became covered with the wounded bodies of the Vanuaas As a burning lamp is unbearable to moths, so the flaming arrows of Ravan were unbearable to the Vanaras They were smothered by his burning arrows and began to run away with shrieks as elephants do from a forest fine. But Ravan chased them hotly as the wind chase after the clouds The Vanaras then with their wounded bodies appeared before Ram for protection Seeing that Sugriva after stationing Sushena in his place tushed forward with a huge tiee a number of Vanaias with trees and stones followed him on the scene of action Sugira commenced a heavy fight, and as a strong gale breaks down trees so he levelled the Rakshasas to the ground like hailstorms upon the birds, he showered stones upon the Rakshasas Many of the Rakshasas then ian away in fear of their lives

In the meantime Virupaksha came forward and challen-The Vanaras then stood in leadiness at the sight of Virupaksha Virupaksha began to shower volleys of arrows upon Sugriva Sugriva then in rage struck down his elephant Virupaksha jumped on the ground and rushed towards Sugriva with his sword and shield hurled a big stone at Viiupaksha He moved away a little, the stone missed him and Virupaksha struck Sugriva violently with his sword Sugriva fell down unconscious, but gaining consciousness within a short time dealt a mighty blow on Virupaksha's chest Virupaksha firmly stood that blow and in his turn cut down Sugiiva's armoul with his sword Sugriva then aimed a severe slap, but Virupaksha avoided the blow by his clevel move, and struck a violent fist blow on Sugniva's chest Sugniva after recovering from that blow dealt a severe slap on Vnupaksha's forehead Virupaksha fell unconscious He began to vomit blood His eyes were shot upwards and Virupaksha breathed his Then the Vanaras loaled in victory like the sea

CHAPTER LXVIII

RAVAN'S FIGHT

Troops on both sides were being lost like the waters of a pend in summer

The Rakshasa king Ravan was greatly omaged at the support of Virupakshas death and was also pained at the heavy loss of his own troops. At that time Mahedara suby his side Ravan then addressing Mahedara sud Mahedara! Now the only hope of victory rosts upen you then put up a brave fight and destroy the enomies. I have maintained you so long, now the time has come for its. return So get yourself for battle."

Thereupon Mahodara in obedience to the behest of his master entered the enemys line as moth enters into a fiame. The milghty Vanaras were striking the Rakshasas with huge stones and troes Mahodam in rage began to destroy the Vanaras by his golden arrows The Vanaras hegan to disperse in fear

Sugriva seeing his troops thus scattered by Mahodara took up a huge rock for the destruction of the latter and harled it with great violence against the Rakshasa chief But Mahodara out that into pieces. Then Sugriya took up a Parigha from the ground and with it destroyed the horses of Mahodara Mahodara jumped down from his chariot and took no s club. The one with the club and the other with the flaming Parighe looked like clouds with lightning Mahodara in rago hurled that huge maco glitter ing like the sun against Sugriva Sugriva warded that off with the Parigha but the Parigha was broken into meces Sugrava then picked up a formidable Mushala from the battle field and hurled it towards Mahodara Mahodara in order to prevent that threw a mane but it was broken into fragments Both of them were then without any arms. but both were herojo and strong and they began to strike each other with fists Both of them fell on the ground and a heavy fight ensued. Gradually both of them became exhausted But they again stood up against each other

Then Mahaparswa flew into lage at the destrucion of Mahodala and he entered the army commanded by Angada, and began to destroy the Vanalas right and left. Heloic Angada, thereupon, roaled like an ocean and struck Mahaparswa with a glittering Paligha. Mahaparswa fell unconscious from his cal. In the meantime heroic Jamyuvan came out and clushed his challot and holses by a huge piece of lock.

Mahaparswa, however, soon regained consciousness and thegan to smother Angada with sharp arrows Angada then pushed forward and dealt a severe slap on Mahaparswa's ear Mahaparswa struck Angada with a sharp are on his shoulder. But Angada was not the least affected by that blow but dealt a severe fist blow on his chest Mahaparswa's ribs were broken and he fell at once dead on the ground. The Vanaras roared in delight and the Rakshasas ran away in panic.

Ravan was greatly emaged at that sight and addressing his charioteer said, "you see, my counsellors and followers are being daily destroyed, the City of Lanka is under siege for a long time. I shall remove my intense grief by slaying Ram and Lakshman this day. I shall cut down that big the namely Ram, whose flower is Sita and whose branches are Sugriva, Jamvuvan, Kumud, Nala, Dvivida Mainda, Angada, Gandhamadan, Sushena, Hanuman and other leaders of the Vanaras."

With these words Ravan rushed towards Ram by resounding the field of battle with the deep rumbling noise of his car. The earth shook at the motion of his charlot, and beasts and birds were frightened by it

The battle field was densely crowded by the Vanara troops Ravan in order to destroy them discharged the for midable Tamasha weapon made by Brahma. The Vanaras were hurnt and singed by that weapon and fell in numbers on the field of battle. Many ran away in fear and the cloud of dusts raised by the stampede of the Vanaras covered the sky. In short none could bear that dreadful weapon. Thus the Vanaras were dispersed and Ravan saw Ram and Lakshman standing at a short distance from him Ram stood ready for the fight by stretching forth his formidable bow.

Herojo Ram seeing wicked Ravan come at last began to twang his bow repeatedly. The tremendons sound produced by the twanging of his how seemed to rend the sky and the earth and the Rakshasas fainted in fear

Ravan stood in front of Ram and Lakshman like the formidable planet Ketu before the sun and the moon.

In the meantime Lakshman got ready for the flight and began to shower shalts like tongues of fire on Ravan Ravan too with amazing quickness out those arrows a single shaft with a single arrow two with two three with three ten with ten and so on Ravan thus possed three ten with ten and so on Ravan thus possed with Lakshman and came before Ram stendy like a mountain and began to shower shalts npon him with eyes red with anger. Ram too quickly took np the Bhalla weapon and with it cut off those sharp shafts formidable like dreadful snakes.

Both of them were invineible and at times the one wheeled round the other from left to right All beings became alarmed at the sight of those two mighty heroes formulable as Death. The sky was overcest with their arrows with clouds in the rainy season surebarged with lightning and the interstices caused by their arrows (La that thick screen) appeared like so many windows. The sky grew dark even in day time. Both were eager for each others destruction and a fierce fight ensued as between Indra and Vintrasina. Both were skilled in the art of battle, and both were the foremost of the warners and along whatever spot they passed that place was agitated with their arrows as if with the waves of a wind cossed oeach.

Then Ravan struck Ram on the forehead with a number of Narachas But being struck by those arms Ram however, was not least pained being struck by Narach, of a blue lotus, discharged from that formidable bow He then stretched his bow, uttered mantras and began to discharge volleys of shafts in anger

Then Ram skilled in the use of all weapons, struck Ravan with sharp weapons on the forehead. Those arrows, like five hooded snakes though obstructed by counter shafts struck Ravan's forehead and entered the earth with a hissing sound. Ravan became exceedingly angry, and got ready to discharge the formidable. Asura weapons at Ram Those weapons were shaped like the mouths of the hons and tigers, some of them were shaped like the heads of vultures, hawks and rackals, some of them were formed like the heads of boars, cocks, and of dogs. Those weapons began to fall with hissing sounds. Ravan panted like an angry serpent.

Thereupon Ram being surrounded by the Asuia weapons discharged fire arms ~ Amongst those weapons some were like flame, some like the sun, some like the meteors, some like lightning and some were bright like stars and planets All those Asura weapons were shattered into pieces by Ram's fire-arms

At that sight, Sugriva and other vanaras surrounded Ram in joy and set up heroic roars. Ravan seeing those Asula weapons thus frustrated became exceedingly emaged and discharged the formidable Maya weapon made by Maya. From his bow-string various sorts of aims like thunderbolt began to be discharged, incessantly Ram prevented those weapons by the Gandharva weapon.

Thereupon Ravan, in wrath, uttered the mantia of samastia and then bright discs like the sun and the moon began to shoot from his bow Ram cut those with sharp weapons. Then Ravan struck Ram with ten arrows on the heart, but Ram was not the least moved by it. Then heroic Lakshman in anger with seven arrows cut down his banner bearing the ensign of human heads, and severed the character's head, and with five arrows he cut down

^{*} The original expression is "Agneya Astia"

Ravan's bow shaped like the trunk of an elephant. At that time Vibhisban too jumped farward and killed his huge horses like the hills. Then Ravan in anger buried a Shaku lightning against him

Lakshman seeing that formidable Sakti aimed at Vibishan cut it into pieces in the midway. The Vanatas foared in delight and that galden Sakti being broken into three pieces fell on the ground like flaming meteors. Thereupon Ravan took up annther Sakti That was burning with its own effulgence and was unbearable even to Death himsalf. That Shakti being whirled with force began to emit a fierce glow like lightning.

Lakshman fearing that Vibbishan a life was in danger son came near him and began to discharge arrows to Ravan to save Vibbishan a life. Then Ravan gave up his determination for slaying his own brother and then looking at Lakshman said. Thou pride of the valour I When you have saved Vibishan by being engaged yourself in fighting I shall leave him aside and hurl it against you. This Shakti eager to drink, the enemy a blood will surely destroy you this day.

With these words heroic Ravan burled that flaming Shaki towards Lakshman roaring like a lion. The Shakit was made by the magic spell of Maya Danava was furnished with eight bells, producing a tremendous noise and was irresistible. The Shakit then with a thundering noise proceeded towards Lakshman

At that sight Ram became alarmed and said 'Swasti Swasti, Swasti let good betide Lakshman. All your force and energy be frustrated and be you destroyed

Then that terrible Shakti like the firrked tongue of the king of snakes pierced Lakshman's dauntless breast with great firrce and it struck deep inth his chest Lakshman fainted on the ground.

Ram standing by him became nverwhelmed with

¹ Something like "Amen."

fraternal grief at the sight of the condition of Lakshman Tears rolled down his eyes in streams

He brooded over for some time and then in anger became formidable like the Doomsday fire and thinking that it was not the fit time to give up oneself to grief became earnest about the destruction of Ravan

Ram saw Lakshman thus struck with the Shakti and lying on the ground like a hill infested with snakes. The Vanaras tried to draw out the Shakti from Lakshman's chest, but being smothered by Ravan's arrows they could not succeed in any way. That Shakti the destroyer of enemies—struck on the ground by piercing Lakshman's chest through and through. The mighty Ram plucked out the Shakti with two hands and broke it into pieces in anger

At that time too Ravan discharged sharp, arrows penetrating towards Ram, but Ram did not pay any heed to them and embracing Lakshman with affection said to Sugriva and Hanuman, "Ravan, surrounding Lakshman like this, the time for showing that valour has arrived for which I have prayed for such a length of time I shall slay him this day. As the sight of the clouds are covetable to the Chatak bird in the season of rains, so the presence of this wicked villain has become exceedingly covetable to me. And verily I swear unto you that you will find the earth either without Ravan or Ram. All sorts of misfortunes have occurred to me, like the loss of my kingdom, exile, a nomadic life in the forest, abduction of Janaki, and the hostility of the Rakshasa. I have suffered from internal mental agonies and physical pains, but I shall forget all those things by destroying wicked Ravan this day.

For whom I have collected the Vanara troops, slain Vali and conferred his Kingdom on Sugriva, and have crossed the sea by building a bridge over it, that villain is now present before my sight. As none can live before the gaze of a snake that can inject its venom even by its look, as snakes cannot escape when they are within the sight of Garura, the king of birds, so that

Viliain has come within my view and I shall destroy him immediately O Vanaras I Sitting on the peaks of the hills witness our fighting. The Sidhas Charanas, Gaodharvas, and all denigens of the three worlds will today witness the work of Ram with their own eyes. I shall perform this day such wonderful feat that so long the world lasts people will speak of it."

With these words heroic Ram got ready to discharge arrows against Rayan. Rayan too began to shower arrows upon Ram as clouds pour forth rains. The hattle-field was filled with a tremendous noise by the clashing of antagonistic arms, and the broken parts of the arrows fell on the ground with flaming ends. All the creatures grew frightened at the twanging sound of their bow strings. In the meantime Rayan being smothered by Rams arrows soon fled from the battlefield like a cloud chased by the wind

Then Ram said to Sushena Lakshman is here rolling on the ground like a snake, he is dearer to me than my life. My heart acheth seeing him thus suffering heavily and besmeared with blood. I have no more energy for righting. Alas! If Lakshman dies what happliness will then be in life what is the good of living at all? I am losing my strength my bow is slipping from my grasp my eyes are dim with tears, my body is henumbed as it in a dream anxiety smothers my heart and I feel tempted to die.

At that time Lakshman heing restless with pain-cried out in an unnatural voice. Ram was more grieved by it and then addressing Sushena he said Sushena I Seeing brother Lakshman lying on the field of hattle. even victory in war does not appear pleasant to me Can the moon delight others by being absent from the sky? What is the good of fighting any more? What is the good of retaining my life? When I came to the forest, this hero accompanied me, now I shall accompany him to the abode of Death. Ha is loving and most obedient to me he has met with such fate at the hands of the crooked Rakshasa warrlor. In every place, wives

may be had, in every country one may get friends, but there is not a place where one can get a brother like Sushena! What is the good of getting Lakshman back my kingdom without Lakshman? What shall I say to mother Sumitra devoted to her son after returning to Ayodhya? When she will chide me in sorrow for her son, how shall I bear that? What shall I say to mother Kausalya and mother Kaikeyi? When Bharat and Shatrughna will ask me you went to the forest with Lakshman, but why have you come back without him, what shall I then say to them? Death seems to me more preferable than bearing the rebukes of my near and dear ones I know not what great sins I did commit in my former birth for which virtuous Lakshman is slain before me 1 O, my brother 1 O my brother! O, great warrior! Why do you go alone to the next world, leaving me behind? I am crying for you, I am grieving for thee, why don't you greet me with love? You used to console me when I was smitten. with sorrow in hills and forests, why are you then silent now?"

Then Sushena seeing Ram thus lamenting in sorrow-stricken heart said, "O great hero! Banish this despair and all sorrowful thoughts Such thoughts and such judgments are injurious like the arrows of an enemy Dear Lakshman is alive look, his face is quite beaming and bright, it has not been distorted, nor turned blue. His palms are red like the petals of a lotus and his eyes are bright. O King! A dead man has not got these signs. Lakshman is lying stretched on the ground and from the constant throbbings of his heart, his respiration can be inferred." Wise Sushena saying all these to Ram then said to Hanuman, "O noble one! Go to that mountain of medicines about which lamvuvan spoke to you formerly, and soon fetch all the medicinal plants that have grown on its southern peak. For the cure of Lakshman bring without delay, Visalya

¹ Hindu systems of medicine reached their perfection long, long before other nations were even aware of the elementary notions of cure

Karani Savarna Karani Sanjivani and Sandhyani, these four kieds of medicines."

Then Haouman arrived nt the mountain of medicines and having found no trace of them he hegan to think. Let me carry this peak. From what I could understand from Sushena's words the medicines are on this peak. If I cannot take Visaiya karani people will think me a fool and if I waste time in thoughts, there is great daoger to Lakshman's life.

Thus thicking Haouman moved the peak three times with his hands and then piucked it bodily and carried the peak covered with trees plants and flowers on his arms and got upon the sky and in great speed arrived before Sushena and then resting the peak, said "Sushena i I could not find out the medicines spoken by you, therefore I have brought the entire peak before you."

Thereupon Sushena after praising Hanuman fouod out the medicines. The Vanaras were astonished at this mighty feat of Hanuman Then Sushena after crushiog the medicinal plants put them before Lakshmans nostrils for his iohaiation. As soon as Lakshman inhaled them ha was cured of all pains, he sat up heing free from the splotter. The Vaoaras greeted him with joy Come Come with these words on his ilps, Ram emhraced him with tearful eyes "My boy! It is sheer good luck that I find you alive to-day If you die of what use is Janaki, victory in war or even this life to me?"

Lakshman was, however greatly sorry for such words of Ram and seeing his lack of enthusiasm and promptness on his part he said Oh, worshipful iord! Is it becoming of you to neglect your yows? The sign

¹ There were four kinds of cure amongst the ancient Hindus, the first and the best was to cure a person by Mantaus, then by smell of the medicines, then by wasning them on the person as an amulet and the isst i. a. infesion to the first three methods of cure was to cure, a person by administering the drug through the mouth.

of greatness is to fulfil one's promise, Truthful persons never behave otherwise O hero' Why do you despair so much on my account? Destroy wicked Ravan this day with all his hosts, can an elephant escape from a roaring lion? This day, the wicked fellow will surely meet with his death at your hand I wish that you should slay him before the sun sets in the evening It is duty to fulfil one's pledge, if you care to recover Janaki, then comply with my words"

CHAPTER LXIX

THE GREAT BATTLE BEGINS

In the mean time, the Raksha King, Ravan, upon another chariot and rushed towards Ram, as Rahu rushes towards the sun, and he began to shower arrows on Ram, as the clouds pour forth rain Thereupon, Ram too took up his bow and began to discharge flaming arrows against Ravan.

At that time, the denizens of heaven seeing Ram standing on the ground, and Ravan seated on a chariot talked amongst themselves, "such a contest is unequal since one is on the ground and the other is on the car" At these words Indra, king of Gods, said to Matali, "Take this chariot soon to Ram and tell him that the king of Gods has sent down this chariot for you Ocharioteer! Go down on earth and accomplish this noble deed"

Then the divine charioteer bowing down to Indra said, "I shall soon be a charioteer to Ram" With these words he yoked yellow steeds ornamented with gold and adorned with white manes. That chariot was-

made of sapphite and wrought in gold and look d bright like the morning sun. Its staff was made of gold Matali descended with that chariot on earth and holding the reins in his liands appeared before Ram and said with joined paims. O hero! The king of Gods for your victory has sent down this chariot, this formidable bow of Indra this bright armour these glittering acrows like the sun and this bright Shakti. I shall act as your charioteer. As Indra destroyed the Danavas by getting upoof this chariot so destroy wicked. Ravan this day."

Then Ram wheeled round the divine chariot and got upon it with a respectful bow

Then fierce fight ensued between Ram and Ravan Ram began to prevent the Gandharva weapons of Rayan by Gandharva arms and the Daiva weapons by the same arms. In the meantime Ravan in anger dischar ged the Rakshasa weapon against Ram As soon as that was discharged it assumed the form of a dreadful snake and proceeded vomitting venom on its way. It was butoing with its own effulgence and its touch was rough like that of Vasuki the King of snakes. At that time the sky became covered with the Rakshasa weapons. Then heroic Ram discharged the Garura weapon to frustrate the Uraga weapon Garura being the enemy of snakes, destroyed all the snake like weapons in no time Thereupon Ravan became enraged and Began to strike Ram with a shower of arrows and pierced Matali with shafts. With one shaft Rayan cut down the golden flagstaff of Ram a charior and destroyed the steeds of Indra yoked before the car Thereupon the denizens of heaven grew dejected with despair. The planet Rahu, seeing Ram under the grip of Ravan like the moon under ecilipse attacked Rohini-the consort of the moon and daughter of Projapati The ocean became agitated and was covered with smoke and the hillows seemed to touch the sun in the horizon in fury The bright sun grew dim It was seen attached to a comet like a headless trunk thrown on its cap Inauspicious stars attacked the ausnicious stars of the Kushala Kings And Ravan seemed formidable like the huge Mainaka hill standing with a bow in his hand. At that time Ram being smitten with his arrows, could not aim at Rayan His eyes became red with anger and the grew grave with a fearful frown countenance began to scorch the Rakshasas by his wrath. All became dismayed at the sight of his dreadful look, and nature was convulsed with fear, evil portents were seen in the sky In fact, even Ravan himself was frightened seeing that dreadful wrath of Ram and various evil portents on all sides At that time the denizens of heaven were watching with intent the great fight between the two formidable warriors 1. They took either Rams or Ravan's side and prayed for the victory of their favourite The Asuras prayed for Ravan's victory and the gods for that of Ram

After a while, wicked Ravan took up a great Shula for the destruction of Ram That formidable Shula was even the teror of Death himself

Its three high tridents struck terror at sight. It was burining like the Doomsday-fire Ravan in rage held that Shula in hand and set up a heroic roar cheering the Rakshasas with courage and hope. Its terrific sound filled all directions and all creatures trembled with fear and the sea heaved up in great agitation.

Wicked Ravan, raising up the Shula, told Ram with blood-shot eyes in anger

'Here, I take up this formidable Shula, like the thunderbolt and shall surely destroy you this day by it. You will be one of those members who have fallen on the field of battle "

¹ As almost all the details here been repeated again and again in each and every fight described in the Yudhya-kanda, we have omitted useless repetitions which add neither to the beauty, nor to the vigour of the description, nor is of any poetic value. These repetitions conclusively prove that other hands than that of Valmiki were always ready to execute their poetical ebolutions under the sanction of the sacred name of Valmiki A great poet like Valmiki can never be guilty of such frivolous and worthless repetitions,—Translator

Saying this Ravan hurled that dreadfulShuls Assoon as Shula energed with eight bells was discharged
it proceeded like a fearful lightning blinding all eyes
with its fierce glow Then as Indra puts out the Doomsday fire by incessant showers of rain so Ram tried to
prevent that mighty Shula with showers of arrows.
But as fire burns files and moths, so that Shula reduced
Rams arrows into ashes Thercupon Ram grew quite
furious and took upon Shakti brought by Marali the
Charioteer of Indra

That Shakti set everything into blaz like a comet that appears on the day of universal Dissolution and fell violently upon that Shula and the shula at once was shiveted into pieces

Then herolc Ram struck with arrows Ravan's steeds and pierced his forehead Ravan being wounded all over the body began to bleed profusely and with number of beads and arms! he looked like an Asoka tree to blossom

Thereupon Ravan grew furious he took up his bow and began to shower arrows on Ram as the clouds rain upoo a lake. But heroic Ram remained quite unmoved like a hill and began to ward off all the shafts. Then Ravan In swift hands began to strike Rams flanks with arrows bright as the suns rays. Being wounded by those arrows looked like a Kinsuka tree in bloom and in anger he grew quite incapable of being looked at like the glowing sun on the day of the universal dissolution of the world

Then Ram addressed Ravan to anger and said, 'Thou worst of the Rakshasas I Thou bast carried off my helpless wife from Janasthan without thinking of the consequences, and thou shalt be destroyed for that reason. Thou didst carry away Janaki when she was quite helpless in the forest and for that thou dost

¹ After a long lapse of epic description here again Ravan is a hydraheaded mounter. Ravan seldom appears with numerous hands and beads.

consider thyself a hero! Thou didst behave like a coward towards a woman whose husband was distant from her and still thou dost consider thyself valuant. Thou shameless villain! thou hast violated the path of virtue. In thy haughtiness thou hast taken Death on your lap and thinkest thyself to be acceptable to her. Thou art brother of Kuvera, the lord of the Yakshasas, and what a glorious act thou hast performed by stealing another's wife! Surely, it is a proof of thy valour! Now, you will have to reap the consequences of your haughty deeds."

"Thou fool! Thou hast vanity in thy mind as a hero, but dost thou not feel ashamed to steal another's wife like a thief? Now, if that thing occurred in my presence, surely then you would have to follow your brother Khara and could have seen his face in the realm

of death"

"It is really my good luck that I have gained your sight I shall even now despatch you to the abode of Death with my sharp arrows. The ravenous birds of prey will, this day, find your head rolling in the dust and you will lie stretched on the field of battle, then vultures will drink your heart's glood to quench their thirst, and when you will fall the birds will peck into your entrails as Garura feeds upon the snakes."

Thus reprimanding Ravan with harsh words, Ram began to shower arrow on Ravan All the mysteries of the weapons and their pplication began to revive in his memory and his saiftness increased with his

enthusiasm

Having perceived all these auspicious signs in himself Ram began to strike Ravan with greater energy and strength Ravan being smitten by Ram's arrows and by the stones and rocks hurled by the Vanaras became exhausted and weak Then, Ram had no more enthusiam to destroy Ravan at that time 1 But Ravan's charioteer fearing that Ravan might die from the arrows already received hurried him away from the field of battle

¹ It is only possible for Ram to let off such an enemy, because he was exhausted in fighting

CHAPTER LAX

THE GREAT MANTRA

After a short time when Rayan regained his cons ciousoess be turned towards the charioteer with angry eves and said you fool 1 Am I weak or infirm? Have I oo valour or might? Have I no strength or vigour? Am I coward? Has the Rakshasl power of mugic des erted me? Am I not versed in the use of arms that yoo are doing things at your will by slighting me altogether? Why have you without knowing my intention turned back the charlot from the presence of enemy? O thou mean fellow 1 It is on account of you that my reputation and value bave been spoiled You have this day completely broken peoples faith in my prowess. You have proved myself a coward before that enemy of mine to whom I should appear as an invincible bero. You fool! Since you are not taking me back to the field of battle it appears that you have been bribed by my enemy what thou hast done is not worthy of a friend but of a foe. You have been all along maintained by me, if you have any grateful memory for this service then hurry me back soon to the battle field before the enemy retires.

The gentle charioteer hearing these harsh expressions of foolish Ravan entreatingly said. O Rakshasa chief I am neither afraid nor without feelings or gratitude Your adversary has not bribed me nor I have forgotten your kind services but to speak the truth I bave acted thus for your welfare and reputation. So you should not accuse me as you would do in the case of a low born selfish fellow. Just listen to me wby I have turned back the chaftor from the field as the waters of the streams rush back when the sea swells. I found you to be axhausted and weaker than your adversary my steeds were hathed 10 sweat like cattle denched in ram and they were disabled by faifgue. Besides the sligos

that were seen during the fight were not favourable to us "O King! A charioteer should be careful in good many things. He must have a clear idea about time, place, auspicious and inauspicious signs, of want of enthusiasm, as well as of despair. He should have also knowledge about the height or depth of a level, time of assault, and should find out the weak points of the enemy. He should also know when to appear with the chariot, when to stop and when to retire 'I did not leave the battlefield thoughtlessly or willingly. O King! this act is due to my love for you, now I await your orders and shall do what you will ask me to perform"

Thereupon, Ravan fell satisfied and after praising him duly in his eagerness for fight, said, O, charioteer! Soon take back the chariot to the field of battle Ravan will not desist before slaying his enemy."

With these words, Ravan presented him the ornaments of his arms. The charioteer then drove back the chariot swiftly to battle-field

Then the great saint Agasthya came to witness the fight with the denizens of heaven. He appeared before Ram and said, "My boy! By viriue of which you will be able to conquer your enemy, I shall cite that Aditya Hridaya prayer to you. This prayer is highly sacred and most secret and destroys all foes. It brings about all good and absolves all sins. All sorrows and anxieties are removed by it and one attains longevity and salvation at the end."

"My boy! The sun is endowed with rays and he rises every day He is worshipped by the gods and the Asuras He is the lord of the world, pray to him."

"He embodies the essence of all gods and is full of

¹ The belief that Ram Chandra introduced the Durga-Puja, that is celebrated in the beginning of Autumn by worshipping the Goddess at that time for the destruction of Ravan, finds no countenance in the Ramayan. This fact has been mentioned in another Puran, Brahma, at night, invoked the Spirit of Goddess Durga, she appeared in the bright fortnight before Ram and Lakshman and encouraged them to fight and on the night Navami she struck down Ram

energy and vigour He reveals all things by his rays and supports all the gods and the Asuras by them is Brahma Vishnu, Shiva Skanda and Prajapati, is Indra Vasu and Sadhyas. He is the twin Aswani kumar wind and Manu He is fire, life creature and the author of seasons. He is Aditya Surjya Sabita Khaga Pusha and Gabbantiman He is Hiromyarita and the maker of the day. He is the master of seven vellow steeds endowed with heat and light destrover of all darkness Sambhu, Visakarma Martanda and Ansuman He is full of fire and the son of Adita He is the ruler of the sky the destroyer of all darkness and the object of proof in the three is the orlanator of the world and fast in his orbit. He is Atapi Pingal Death and the destroyer of everything. He is poet blood and energy of the universe and a final cause of all events. Ha is the lord of all planets and stars. He is the most vicorous amongst the vigorous and has twelve souls.1 down to him He is the Eastern hills and the western hills. He is Jayabhadra and the formidable hero is the object of attainment of the sound of Omkar blooms the lotus and he is fearless. He is the lord of Vishnit and Siva He is wisdom the destroyer of ignorance and the consumer of everything is of dreadful image and the vanguisher of all enemies His mature is intallible.

He is the universal witness and the smitter of the ungrateful and he is golden Hari. He is the creator and destoryer of all elements. He draws water by his rays

¹ The abova verse is apparently of Vedic nature and it refers no doubt to the Almighty creator who pervades the creation in vari our forms, and is wornlyinged under various names.

² Steeds apparently refer to the seven elementary colours of the sun's light.

³ Generally speaking, the Vedas are four in number, but it has been mentioned as three because the Atharva veda is a later addition to the existing Rig. Sam and Vuyur.

¹ In the legendary astronomy of the Hindus there is mention of twelve suns in the sky all the twelve will rise on the day of the universal Dusolution.

and pours it back as rains. He rouses the creatures every morning from their sleep. He is the bestower of rewards to the Agnihotras. He is the God of sacrifice, the sacrifice itself and the fruit of sacrifice. He brings about all that happiness in the world and among the created beings, O! Ram, he who is overcome with fear of death, disease and stands in fear of being robbed, when prays to this Sun-god, is not be vanquished. Now, you pray with concentrated mind and devotion this Lord of Universe. If you repeat this Adityahridaya prayer for three times, you will be victorious and be able to destroy Ravana at this moment."

With these words, the great saint Agasthya retired to his hermitage, Ram, too, became confident of Ravana's death and cheerfully cherished the Mantra in his heart

CHAPTER LXXI.

THE RENEWED STRUGGLE

In the mean time, the chrioteer of Ravan proceeded cheerfully with the chariot to the field of battle. That chariot looked like the wonderful city of the Gandharvas. It was fully equipped with fighting weapons and was decorated with flag-staffs and streamers and it was yoked with excellent black steeds of spirited mettle, adorned with golden chains. Its sight encouraged one's own side and struck terror into the hearts of the enemy. Its very height seemed to threaten the sky

The chariot, bright as the sun, seemed to burn withits own effulgence The chariot from distance looked like

a mass of clouds with streamers like lighting and rainbow. Arrows discharged from it like rains and it came rumbling like a clap of thunder that splits the mountain.

Then Ram taking up a bow curved like a second moon and stretching it said to Matuli.

'Look! How fast Ravan is coming towards me As he is proceeding towards my right it is evident that he intends to kill me Now be careful. As the wind drives away the rising cloud I shall destroy him this day. Drive the chariot without any fear before him keep your eyes upon the horses and be careful about the reins. You are the charioteer of the king of gods Indra do not think I am trying to teach the art of a charioteer but I am simply reminding you of that."

Thereupon Matuli cheerfully drove the chariot through the cloud of dusts taised by the chariot wheels of Ravan At that Ravan grew exceedingly angry and with red hot eyes began to shower arrows upon Ram Ram also took up a formidable bow and sharp arrows. Then each being resolved to kill his adversary the two warriors challenged each other like two angry lions Saints and denizens of heaven began to pray for Ram s victory and the destruction of Ravan and rhey all assembled to witness the terrible duel

Various kinds of evil porteots ware then seen pressing the fall of Rayan and the rise of Ram. The Gods began to rain hlood upon Rayans charint and a fierce romado began to sweep towards the left. Vultures howered in the sky over Rayans chariot. The city of Lanka was set ahlaze in a hlood red twilight and during the day it looked as a deep scarlet flower like the Jaya. There were constant lightning in the sky and meteors fell in showers. Even there was earthquake where Rayans chariot stood. The Sun's rays of various colours fell before. Rayans chariot and the ground appeared to be tinged with minerals. Jackals following the vultures hegan to howl fiercely vomitting fire from their jaws. Winds on all sides raised austs and blinded Rayan's eyes even the sky grew dark with them

Thunders fell upon the heads of the Rakshasas though there were no clouds in the sky Birds charping in harsh tones flocked to Ravan's chariot, sparks of fire began to fly from the hoofs of the horses and tears trickled down their eyes Various kinds of such evil omens were seen on all sides of Ravan. The Rakshasas engaged in fighting became greatly dejected at these and their hands were paralysed with fear Than Matuli thought that the hour of Ravan's death was near Ram also seeing auspicious signs of victory on his side, grew cheerful and was eager to display his prowess

Then a terrible duel ensued between Ram and Ravan. The Rakshasas and the Vanaras stood still with weapons in their hands and in great amazement and anxiety they watched the struggle between the two and they gave up their endeavours of attacking one another. The Rakshasas in wonder looked at Ravan and the Vanaras at Ram, and they appeared as if so many painted figures Every thing appeared to be auspicious to Ram and every thing inauspicious to Ravan. Both the heroes fought fearlessly in the fury of their wrath. Both Ram and Ravan became anxious to display their utmost skill and prowess, Ravan for his death and Ram for victory

Heroic Ravan discharged his shaft at the flag of Ram, but it fell on the ground by grazing only the side of it. Then Ram discharged his arrow at the flag staff of Ravan and the flag staff at once fell on the ground being cut to pieces. Thereupon, heroic Ravan in great anger pierced the chargers of Ram, but his arrows could not stop their course, nor could produce any deep effect on them, on the contrary they seemed to be struck by so many stalks of the lotuses! Ravan at that sight grew more furious and began to hurl maces, parighas, mushalas, chakras and other weapons at them, and the battle-field grew dreadful for those arms

Then, Ravan with great violence fell upon the Vanaras and began to rain incessant shafts on them Ram, too, with a smiling countenance began to discharge arrows at Ravan On account of the arrows discharged.

h) both the warnors a second bright sky seemed to from under the enopy of heaven. The shafts of both the heroes were irresistible and capable to hit their aims and to frustrate the othere errows. All those arrows fell on the ground clashing against ore another Ram and Ravan began to discharge shalts incessantly stationing themselves on the right and on the left of each other. Ram pureed Ravan s horses and Ravan those of Ram. Thus the field of battle grew fearful by the attacks and counter attacks of the two.

Then heroic Ram cut down the flag staff of Ravan into pieces Ravan in furious rago began to discharge arrows against Ram Evers one in amazement watched thei dreadful fight between the two.

The great warriors rushed against each other in exceed upwith and each one attempted to effect anothers death. Their characters clowed utmost skill by their elevenmovements of the characts and both the chariots having shafts mecssarily discharged from them appeared like two raining clouds.

Ram and Ravan after some circultone movements again faced each other and began to fight desperatel. During that fight both the heroes drow so close to each other that the pole of ones charoct touched that of the other and the heads of ones horses brushed sgainst those of the other In the meantime Ram quickly took up four sharp arrows and ent down four lovies of Ravan Thereupon Ravan elowered sharp arrows upon Ram but Ram though wound ed by them was not the least moved by them On the contrary Ram with redoubled energy began to fight with Ravan and hurled thunder bolt like arms egalust hur

Then Ravan struck Matall with some shafts but Matali want the least affected by thom. On account of Matalis but Ram grew more furions and to provent Ravan from striking Matali began to rain shafts on Ravan and also on his chariot. Baran too in anger began to strike Ram with maces and mushalas. By degrees the fight between the two grew erosedingly fearful.—By the ranging of the arms and by the huszing sound produced by the feathers attached to the arrows the covern sees were disturbed.

In the meantime, the denizens of heaven got frightened by that fearful fight. "May good befall on Brahmins and cows and may Ravan fall at the hands of Ram" thus prayed the Gods At the sight of that dreadful contest the Gandharvas and Nymphs said among themselves "The sky can only be compared with itself, the ocean with its ownself likewise the fight between Ram and Ravan is without a parallel and can only be compared to itself and to nothing else

Shortly after, Ram grew exceedingly enraged and cut down Ravan's head by aiming a terrible shaft like a dreadful snake. The inhabitants of the three worlds saw that Ravan's head was actully rolling on the ground, but immediately another head grew up in its place! Ram in quick hand again cut the same, but another head again sprung up in its place. Thus though Ram cut down hundred heads of Ravan, but still Ravan did not die!

Then, Ram skilled in all sorts of arms thought within him, "certainly, these are the same arrows that once destroyed Maricha, Dhushan and Khara, that killed Viradha in the cave in the Krauncha woods, that destroyed Kavandha in the Dandaka forest, that pierced through the seven palm trees in a time, that slew Vali and agitated the ocean, but how is it that they become frustrated by coming in contact with Ravan's body?

Having failed to understand this mystery, Ram became greatly anylous, but he did not slacken his endeavours in any way to destroy Ravan Ram began to strike incessantly against Ravan's breast Ravan too grew furious at that and began to hurl maces, mushala against Ram The fight thickened between the two The denizens of heaven watched the fight between the two day and night The fight continued day and night without any respite or inter-mission

CHAPTER LYXII

THE FALL OF RAVAN

Then the heavenly charioter Matali said to Ram It seems you are anxious about the destruction of Ravan without knowing any thing about it Now discharge the Brahma weapon The time that his been appointed for the destruction of Ravan has arrived "

As soom Match reminded Ram of this Ram took up divine Brahmastra, which formerly Prapapati the eventure of the three worlds gave to Indra for the conquest of the three worlds. After that Ram got it from sage Agastya. On the two wings of that weapon was seated the wind on the blade the sun and the fire in the body the great sky (ether) and in weight and heavness the Bumeru and the Mandara hills seemed to weigh upon it. It was created with the essence of all cloments. It was hurning with its own efflugence, it was smeared with fat and blood. It looked like Doom e-day fire covered with smoke. It was dreadful to look at and was hard and deep-sounding like a thunder bolt. By its power mee beasts hirds snakes, and all fortifications were pounded into pieces. It was dreadful like an angry snake and formidable like Death himself. By its very sight the Vanaras and the Rakshasas got dejected.

Heroic Ram then with due Mantras of the Veds fixed it to his bow No sconer it was fixed the earth began to quake and all the creatur's were struck with terror. Ram in great anger discharged it at Ravan. As soon as that dreadful shaft was discharged with great speed it fell upon Ravan, it pierced his heart into two and entered the earth after depiving Ravan of his life. Bow and arrow slipped

^{*} Our readers must have followed carefully the epic development of Ravane character. He is indeed a really great creation in the history of art. A mighty King whose sway was acknowledged by all longs and princes whom the gode held in swful respect. An invincible conqueror com-

from Ravan's hands, and he fell down from the chariot with a mighty crash like Vritrasura struck by the thunder-bolt. In the meantime the Brahma weapon after executing out its work, again entered into the quiver of Ram

Then the remnants of Ravan's army fled away in fearof their lives. Thereupon the Vanaras fell upon the Rakshasas with trees and branches in their hands. The Rakshasas were thus routed and scattered in different directions, and they entered the city with tearful eyes.

The Vanaias then loared in delight and cried victory to Ram. Sweet music was heard above. Sweet and scented breeze began to blow around, Rare flowers were showered upon the chariot of Ram. The gods began to sing praise of Ram in the sky. They were exceedingly glad at the death of Ravan, the terior of the three worlds.

By the grace of heroic Ram, the desires of Sugriva, Angada and Vibhishan were fulfilled. All were delighted at Ravan's death. The sky grew clear the sun became bright, and the earth an abode of peace.

Then Sugiva, Vibhishan, Angada and Lakshman in their respective order paid their honour and tribute to Ram and sang the plaise of his victory. Then Ram surrounded by his friends and followers, appeared like Indra encircled by the gods in heaven

quered at last by his own unconquerable impulses which alienated Bivishan and created an ally of Ram

CHAPTER LAXIII

LANEYTATIONS

Then Vibhishan seeing his brother Ravan fallen on the field, began to lament with a sorrowful heart

"O hero! Costly bed is worthy of you them why do you he prostrate on the ground stratching fouth your listless arms? My heart rends with sorrow seeing your jewelled diadem rolling on the dest. You did not pay heed to what I said to you before through your list and desire. But my words have at last come to be fulfilled. Trainsta, Indra jit Cambhakarna Athaya, Marantaka and yourself did not listen tu my words out of your pride but alse! they have been fulfilled. May The shelter of the virtnous the image of rightconners and the profector of the vallant is gone. You have attained the apprenner and of the heroes but we are attained the apprenner ond of the heroes but we are straken with sorrow."

"Man 1 (By your fall) it seems the sun has fallen on the ground the moon is sunk in darkness the fire is extinct and the cause of popular religion is gone forever

O hero! Since you lie here prestrate on the ground meeting there is no other Rakshasa living in the city of Lanks lou lie like a great tree having fortitude for its leaves, energy for flowers meditation for finits and prove eas for its roots now torm up by the root by fearful storm that came in the form of Ram

Alas! This day Raran has been slain hy Ram as an infirinted elephant having valour for its tusks pride of rauk for the backbone and contentment for its trunk by a lien in the form of Ram. Fire ille Raran having process and energy for its flame, suggy sight for smoke and might for its burning power has been extinguished ty cloud like Ram. The bull liku Ravan has been killed by tiger-like Ram. The tail, hump and horns of this bull the Rakshama, and reatless energy were his eyes and ears. He was swift as the wind invincible of all."

Finding Vibhishan lamonting thus, Ram said O here ! This Lord of the Rakshasas have not fallen like one weak and exhausted, but he was formidable and fearless of death up to his end. He has been accidentally slain. Those Kshatriays who seek for glory can never be wretched by embracing death on the field of battler you should not lament over the death of that warrior who put even Indrato flight in battle. Besides, there is no such law that one will always be crowned with victory, either he will destroy his enemies, or fall in the hands of his foes, this is the duty of Kshatriyas that has been prescribed by the sages of the past. It is quite improper to lament the death of this Kshatriya, and it is also inconsistent with the shastras. Remove your sorrows thinking of this and just think what is to be done now."

Then Vibhishan said with a soriowful heart, "Ram! Thou hast slain today him whom even the gods could not conquer before. This hero had granted more than what was asked of him, he supported his dependents and friends most liberally, he enjoyed everything that was piecious or delicious. He contributed to the prosperity of his friends and to the destruction of his enemies. He was well versed in the vedas and vedantas, a great Yogi and was chief amongst the performers of Agnihotra sacrifice and other rites. Now, if you permit I may perform his funeral rites."

Ram was deeply sorry at these words of Vibhishan and with a sad heart said, Enmity ends with death Our end has been gained, now perform his funeral rites. Know that Ravan was dear to me as he was to you."

Afterwards the Rakshasa women hearing of Ravan's death came out of the city-gate in over-whelming grief Though they were repeatedly prevented from going out, yet they did not pay heed to any kind of dissuasion, but they ran like cattle as if deprived of their young ones. They were stumbling on earth and their long tresses were kissing the dusts.

Those Rakshasa women emerged from the Northern gate and arrived at the field of battle, and they began to roam about the place strewn with dead bodies, maddened with blood calling him as their worshipful loid. Being

^{*} Now our contention is quite clear that Rayan could not be a non-Aryan as the popular belief goes.

overhelmed with sorrow with tearful eyes they searched for their common lord and descried from distance the great and formidable Ravan of collyrium hue was lying dead on the field of battle. They fell upon his body like so many ereopers uprooted by storm some embraced him with respectful look Some began to cry taking his arms or feet in their hands. Some raised his arms and threw herself on the ground some fainted looking at the face Some one took his head on her lap and began to shell increasent tears on it and his face looked like a lotue covered with icicion. Fvery one cried disconsolately at Ravan's death. They set up piteons, lamentations, saying Alas; He who at one time conquered Indra lama and captured the Puspaka chariet from huvers now lies dead on the field of battle. He who was not the least straid of Gods and demons or of the turagas has, at last met with his death at the hands of a human being ! He who was invincible of the Gods and Asuras has been slain by a mortal man who treads the earth on two lers. He whom even the Gods could not destroy has been killed by au ordinary man.

'O hing! Without listening to lise words of the well wishers you had stolou Sits for your death and for the destruction and rain of us all. What good advice vas not given to you by your brother Vibhishsa but for your own death and rain you provoked his wrath. If you returned Janaki to Ram then such disasters would not have befalled us then Vibhishan would have remained a friend and we would not have been widowed by this time and the desires of the enemies would not have been time and the desires of the enemies would not have been time fulfilled. But to your will luck you need force against Sits this is why you have brought about destruction upon you and all the Rak shasas. Or why should we blame you? It is Fate that brings about every thing a man never dies unless Fate alays him down. The death of incumentable Vanaras and Rakshasas are due to fate. A mau cannot ayort his inpending fate by money by his will hy his valour or hy his command."

Thus the consorts of Rayan wept bitterly in sorrow

CHAPTER LXXIV

MANDODARI'S LAMENTS

In the meantime, Mandodan, the chief of the beloved queens of Ravan, began to lament bitterly in heart-rending "O Lord! When you were angry, even Indra could not approach you then All ian away in fear of you Thou art defeated today by an ordinary man! Don't von feel ashamed at this? What is this? once you conquered the three worlds by your prowess, but this day you have been slain by a humble human being who lived, in exile in the forest! You could assume different forms at will and this city of Lanka, inaccessible to all, was your abode still you have been slain by an ordinary man! It appears like an impossible feat Perhaps Death himself for your destruction came in the form of Ram and threw his fatal spell when you were off your guard. Or perhaps Indra has killed you, but this too doesn't seem probable Indra cannot dare to face you in battle Or it may be that who is omnicient, who is above birth, death and infilmities of age, who is great amongst the greatest, who is the Ruler of the universe, who holds in his hand conch shell, discus mace and lotus, who bears in his bosom the mark of Sriwho is invincible and unmoved, whose splendour is unalterable and undiminished, who is Almighty, who is truth, who is the Lord of all the worlds, that Vishnu has assumed the form of Ram and with the assistance of gods in the form of the Vanaras has slain you for the welfare of creatures O Lord! Formerly you conquered the three worlds and for that the gods might have conquered you in return Alas! When Khara with fourteen thousand Rakshasas were slain in Janasthan then I came to understand that Ram was not an ordinary human being mind was ever trembled with misapprehensions since the day Hanuman had entered Lanka inaccessible even to the gods I told you formerly not to foster hostility but you did not pay any beed to my words. Now this is the result of not listening to those words. You become deeply enamoured of Sita for your destruction with your near and dosr ones "

Sita is superior to Arondhuti and Robini in every respect and you committed a helnous ain by abducting that worshipful woman. Her fortitude is unparalleled sho is more forhearing than the carth and she can stand every thing she is more hautiful than boouty herself the splen door of all splendours and highly devoted to her husband. But having brought her from the interior of a dense forest you have been slain with all your brook. You wanted tu enjoy Sita but instead of that desire being fulfilled you have been destroyed by the fire of her chastity. That you were not reduced to ashes by the wrath of Sita when you ablue ted her was sumply because fire did not venture to approach you for your former prowess. But my Lord ! One has to rean the fruits of sin in due time and its illustration is the handiness of Vibhishan and this sad calamity of yours. O Lord! you had many women more beautiful than Sita but for your infatuation and last you could not under stand that Sits is in nu way comparable to me in beauty or in pride of rank but you failed to realise that in your ignorance and lust Nobody dies without a crose and Sita is the cause of your death lou did yourself court your death. Hence forward Sita free from all sorrows will pass her time in happiness with Ram but this vretched self will be lost in an occan of sorrow O valuant hero ! How did I rass my time in amorous dalliance with you in Chaitra raths and other heavenly gardons Being dressed in beanti ful apparel I travelled in various countries with you but with your death all such enjoyments and happiness have come to an end. I have become a widow this day and now I do realise that royal fortune is unstable"

O my Lord! Your counterance in brightness was like the sun in leveliness like the noon, and in beauty was like the lotus what fair skin high brow fine nose did you possess? How were adorned with jewelled crown and shining ear rings? Your rettless eyes were charming to look at and what a winning smile adorned your lips when you talked Alas! That beauty of the countenance is now gone and it has grown quite dark. It is smeared with blood drawn by Ram s arrows and rendered rough by dusts mised by the wheels of the chariot. Alas! I am most infortu

nate, and what I never even dreamt have come to pass. I have become a widow I had great pride in my mind that my father was the king of the Danavas, my husband was the lord of the Rakshasas, and my son was the conqueror of Indra I had a great sense of security and had great confidence on the prowess of my protectors But, alack, inspite of such formidable prowess of you how could an ordinary human being be a menace to us all?"

"My loid, your body is tall like a cliff of mellowed hue like that of Sapphire, and it was adorned with various kinds of ornaments, and that was beautiful in amoious sports and quite formidable in the field of battle Your person with the sheen of various ornaments appeared like a cloud glistening with lightining, it is now bristling with allows and smeared with blood, and though its touch is so covetable to me, yet I cannot embrace it Alas! sharp arrows have pierced your heart and have stained it with blood Thou liest stretched like a cliff cleft by lightning Alas! my lord! It is like it was more strange than a dream that you would die at the hands of Ram, but that strange thing has come to be true! You are are the death of Death, then, how could you come under its sway? Thou wert lord of the three worlds, all their riches belonged to you, thou art the terror of all beings, thou wert the vanquisher of all, and thou didst even conquer Mahadeva Thou didst humble the pride of the haughty Thou wert the protector of your dependents and followers and slayer of the brave Thou didst conquer the gods and Danavas and the Nibat Kavachas You did destroy many a sacrifice and abducated by force the daughters of gods, Asuras and of men from various places Thou wert the cause of grief to your enemys' wives and leader of your followers Thou wert the protector of Lanka and didst perform many a formibable deed You did maintain us in all sorts of luxury, but seeing you slain by the shafts of Ram, it appears that my heart is made of adamantine rock My lord, you were wont to he on costly beds, why do you now roll in the dust? I was smitten with intense grief the day when Lakshman slew my son, Indraut, but this day I am ruined for good. I shall now lead a friendless and destitute life of sorrow and be for ever plunged in the ocean of grief Thou hast set forth along an unknown path, but why dost thou not take me as your

companion? I shall not live without you Why do you go alone leaving me behind?"

This ill starrred, wretched self is lutterly lamenting for the but why don't you console her at all? Don't you be angry seeing me thus unvalled and coming on foot up to the city-gate? Look, the vells of your queens that did protect them from shame, have shyped from them yet you did t'feel provoked by the sight! I am your companion in amorous sports but why don't you caress me m love seeing me thus overwhelmed with sorrow? Those chaste and devoted women whom you rendered widows surely cursed you with their tearful eyes that is why thou hast been slain by your enemy. Cortally then curse has come to be fulfilled this day. It is said, that something ovil must happen if the tears of a devoted wife fall on earth and this provert has proved to be true in your case."

O my king! Thou wert a great warner thou didst conquer the three worlds, how could, you then persuade yourself to steel anothers wife? Why did you abduct Janaki by decoying away Ram and Lakshman presenting form of a golden fawn? The past present and the future were known to you, you were never aired of battle then why did you set like that? This shows that your end was nigh What your truthful, younger brother sorrow fully remarked at the eight of Janaki alas! has at last come to be true. This calamity is alack, due to your own passions. You are the cause of the rum of the Rakashasa clan Nay thou hast repaired to heaven with thy achiev ments and failings you are not to be blaimed it is my womanly nature that accuses you who were not to be daunted. It is due to the defective understanding of a woman that I grieve for thee and lament thy loss Alas! Why did you not listen to the words of your sincere friends and well wishers? In your pride of prowess you did not pay heed to the words of Kumbhakarna and of my father hence this calamity has befallen thee. Oh my lord! You were dark but how beautiful you looked when you did put on yellow robe and golden armlets on your arms, but alas, dost thou now lie stretched in a pool of blood! Why don't you greet me to-day? I am the daugh ter of the famous Bakshasa Sumati. O king! Why dost thou lie so low? You were wont to slay your enemies by that Pangha too dazzling for naked eyes. It was hard as a thunderbolt wrought with gold and was adoined with garlands, but now lies on the ground broken into pieces! My lord! Thou dost lie on the ground embracing the battlefield as your beloved darling, wherefore you do you not care to talk to this neglected self? Cursed be my heart that it does not as yet break into pieces with sorrow, seeing you thus destroyed before my eyes"

The Rakshasa queen, Mandodari, thus bitterly lamenting the loss of her husband fainted ou the bosom of her dead lord, Then, she appeared like a flash of lightning illumining a bank of scarlet clouds. Then her co-wives being extremely grieved at this heart-rending sight, gently raised her from the bosom of her lord and tried to console her with their words, "O worshipful lady! Don't you know that a created being is mortal? Don't you know that at the decline of virtue, royal fortune bids adieu and leaves the langdom?"

With these words, the queens of Ravan encircled Mandadori and cried aloud Their cheeks and breasts were bathed with tear's

CHAPTER LXXV

THE PUTERAL

In the meantime Ram said to Vibhishan. Do thou cremeate the body of Ravan and console his wires."

Then intelligent Vibbishan having thought over the matter very carefully bumbly submitted to Ram in words consistent with religion "O Ram i It is not proper for me to cremate the body of a person soliuted with the crime of abduction of anothers wife. This king of the Rakshassa bent on evil, was my enemy in the form of a brother. Though in position and are he was to be homoured by me but he was not worthy of my respect. O Ram t I disagree to burn his bedy. Lerhaps the people of the world will call me cruel but if they know the whole truth matend of blaming me, they will justify my coudnet."

At these words Rain was highly pleased and raid O lakshasa chief It is due to thy endeviours that I have won the victory it is therefore meet that I shoull do something pleasant to you and in this connection I shall tell you every thing that I have to say on this point Lou see though the Itakshasa king Itavan was irreligious and of wicked character yet he was a mighty hero. I have heard that even Indra and other gods could not conque him. Emnity extends up to death and not further? Our goal has been achieved by his death. You do now cremeato his body. He is now to me as is to you. You can ere mato his body with due rites according to the dictates of religion. Surely you will eain requisition by this act."

Thereupon Vibhlshan came forward for the cromation of Rayan a body and entering the city of Lanka he released

^{*} Thank God that brothers like Vibinshan are still rare in the world but one is enough to disgrace the whole race

[†] Mark the magnanimity of the above expression. The great Carthagen General Hannibal though conducted a.

the Agnihotra priests for this purpose. Then he sent forth chariots, priests, fire, sandal wood, scented Aguru, and and scented things. He also sent a large quantity of pearls and gems. Then he came forth with other Rakshasas and became engaged in the act of cremation.

Then, the Rakshasa Brahmans with tearful eyes diessed Ravan with a piece of red silken cloth and placed his body on a golden bier. The bards began to sing Ravan's praise aloud along with the trumpets' notes, and all raised the bier decorated with flowers and flags and proceeded towards the south. Vibhishan proceeded at the head and the priests followed with fire deposited in vessels. Ladies of the palace followed carrying in quick paces, but in faltering gait, on account of the want of the habit of walking.

All then arrived at the clemation ground and placed the bier on a sacred spot The funeral pyre was duly prepared according to the injunctions of the Vedas with red and white sandal woods, Ushir grass and Padmaka, and over that a deer skin coverlet was spread. Then ceremoney of the worship of the ancestors was duly performed. The Brahmans built an altar at the south-eastern corner of the funeral pyre and kindled fire on it. Then, curd and ghee were poured on the shoulders of Ravan, all funeral rites were duly performed A sacred animal was sacrificed, a coverlet was made of its fat, with which Ravan's face was covered, his body was decorated with gailands of flowers, and then all with sorrowful hearts threw fried rice on his body Then Vibhishan set fire to the body After the body was reduced to ashes, he performed the due funeral rites with oil mingled with grass He consoled the women and asked them to go back After their departure, Vibbishan humbly returned to Ram

As Indra was delighated at the destruction of Viitrasura, so Ram felt delighted by slaving Ravan Ram then put off the bow and armour offered by Indra and with that his wrath and thus assumed a gentle air

wrothless campaign against Rome, was always magnanimous and noble in his dealings with the dead generals of Rome. See "Maroellus and Hannibal"—by W S Landor

CHAPTER LXXVI

THE CORONATION OF VIBRISHAN

The gods, Gandharvas and the Danavas having found Ravan skin returned to their respective places and in their journey they talked of Ravan's valour the military skill of the Vanaras Sita's devotion and various other similar things. Ram then permitted Matuli to go back to heaven with his forty chariot.

Ram then embraced Sugriva in joy The Vanaras praised greatly the provess of Ram Lakshman greeted Ram and, Ram told him My boy! place Vibbishan on the throne of Lanks, He is greatly devoted to me and has

helped me greatly

Takshman was exceedingly glad at Rams words and handing over golden puchers to the Vanaras, he saked them to fetch sea-water for the investiture ceremony and the quick Vanaras instantly brought waters of the seven seas.*

Lakshman then made Vibishan seated upon an excell

ent soat and with the help of his friends he performed the investiture ceremony with that water The Bakabass and the Vanaras gined in the commanton ceremony Vihhishan thus became the king of Lanka His friends and followers were greatly pleased at that and began to praise Ram. Ham and Lakshman too were greatly delighted

Vibushan after consoling the people appeared before Ram The citizens presented Ram ourd fresh weeks fired rice and flowers. Vibushan offered those auspicions things to Ram and Lakshman. Neble Ram accepted them con

sidering that he had achieved success

Then Ram said to Hanuman O thou noble one! With Vibbushan's leave go to Lanka and ascertain how Janaki is keeping now After assuring her of the welfare of Sugriva Lakubman and of myself tell her that Ravan has been slain in battle O hero! Give this welcome news to Janaki and come back soon with her reply"

^{*} Sapta Sindhu—apparently originally meant the river Indus (Sindhu) with its tributaries that watered the plain at the Punjab, the tract known to the carliest Aryan settlers of India

CHAPTER LXXVII

SITA'S JOYS

Hanuman being thus commanded by Ram took Vibbishan's leave and entered the city of Lanka Hanuman then arrived at the garden house He was known to Janaki from before

On arriving there he found Janaki dark like the star Rohini in fear of Rahu, and her lusture dimmed for want of toilet. She was seated under a tree surrounded by the Rakshasis on all sides

Hanuman humbly approached her and stood motionless after greeting her with proper respect. Janaki could not recognise her at the first sight, so she at first remained silent, but when she recognised him she grew cheerful in her heart.

When Hanuman found that Janaki had recognised him, he said, "O worshipful lady! Ram has enquired about your well-being Ram! Lakshman and Sugriva are all doing well. Noble Ram with the help of the Vanara army and of Vibhisan, has slain Ravan in battle. He is now enemyless and has attained his goal. O worshipful lady! I deliver to you this happy news and let me repeat that Ram has attained victory, and that is simply due to you. The great enemy has been vanquished and Lanka has been occupied. Ram has sent you word that he crossed the sea with the determination of conquering the enemies. Don't be afraid because you are in Ravan's place. Be comforted, I have vested the kingdom of Lanka on Vibhishan, you are now in your own house. O noble lady! Vibhishan too will surely pay you a visit."

Beautiful Janaki having heard all these from Hanuman's mouth, could not make any 'reply on account of her excessive for

Finding Janaki thus silent, Hanuman asked, "O worshipful lady! What are you thinking about? Why don't you speak anything in reply to my words?"

Thereupon devoted Janaki sald with a voice choked with the excessive emotion of joy My boy! The happy news of my husband a victory robbed me of my Power of speech I done find anything worthy of you to reward you for this happy news. I find nothing on earth that I can think sofficient for this, that I may feel satisfied by giving that to you Gold and all the tiches of of the three worlds can not be an adequate teward for this joyfui news."

Hanoman was greatly delighed at these words of Janaki and submitted in joined hands. "O worshipful lady I you are ever well wisher of your husband and always act to please him. Such words are only worthy of you. To listen to such and noble words from you is worth more than gold and jewels and even more cove table than heaven O noble lady 1 Since you now find Ram victorious and devoid of anxiety it is indeed a heavan to me.

Janaki said. Hanuman f. Thou alone canst speak sweet and intelligent things like this. Thou are the praiseworthy son of Pavan and thou art virtuous. Valour strength wisdom learning generosity forgive ness energy patience modesty and other noble virtues exist in you."

Hanuman was greatly delighted by these words but not being elated with praise he humbly said "These Rakshasis have threatened you all these days if you wish I may destroy them all. They are grimlooking and I have heard that they have oppressed you very moch at the commands of Ravan I wish to kill them as I like Kindly give me your consent for this

Then said Janakl always sorry for the distressed "O hero I Who can be angry against those who act at another's command and only carry out others wishes. They are dependents of the king and are obedient to him. I have been suffering on account of my bad luck due to the deeds done in my prior birth In fact I am suffering for my own fate. So you should not ralk of their death This is my fore-ordained face and I knew

It from before. I forgive them with all my heart. They used to tyrranise over me at Ravan's commands. Now he has been slain, they will not behave with me in that manner. Listen to me what once a bear said to a tiger." "A wise man never punishes a person who commits wrong at the instigation of another."

In fact. it is desirable to observe this a rule everywhere Character is the ornament of the virtuous. A respectable man (Arvan) always hates a sinner and a condemned person. To speak the truth every one is guilty of transgressions of one kind or another so forgiveness is always commendable. You should not punish even them whose nature is cruel and are born villains, those who delight in doing injury to others "f

Hanuman replied, O worshipful lady! you are indeed a worthy spouse of Ram. In nobility and accomplishments, you equal Ram in all respects. Now, permit me to return to Ram "

Thereupon, Janaki said, "O gentle one! I want to see my husband, the protector of the devotees"

Hanuman then said to the delight of Janaki "O noble lady! This day you will you see the beautiful

The story runs like this. Once a fowler being pursued by a tiger, climbed a tree on which there was a bear. The tiger told the bear from beneath the tree. "The fowler is our common enemy, throw him down" The bear said that he could not do that because the fowler was under his protection. The tiger then asked the man to push down the sleeping bear, the fowler agreed to this and pushed the bear, but the bear as he buried his claws in the tree, did not fall. Thereupone, the tiger asked the bear to throw down the fowler as he, had acted wrongly against the bear. But the bear nobly said, though the fowler is guilty, yet I can not hand him over to you."

[†] Such words were uttered by Christ alone. Is there any wonder then that Sita is looked upon as the greatest ideal of womanhood?

faces of Ram and Lakshman Rsm is now free from enemies and is per essed of permanent friends. As Sachi meets Indra the king of the gods, so you will meet him to-day

Thus saying Hanuman bawed to Sita the image of Lakshmi and returned to Ram.

CHAPTER LXXVIII

THE MERTING

Then Hanuman appeared before noble Ram and said "O king I for whom you have bridged the ocean and performed all these great deeds it is desirable to see that Janaki. That worshipful lady bathed in rears and smitten with grief after hearing the news of your victory has expressed her desire for seeing you. On account of the former confidence in me she said. I want to see my husband. With these words she with tearful eyes stared at me."

At these words virtuous Ram became deeply absorbed in thoughts. Heaving a deep hot sigh addressing dark skinned Vibhishan said O Rakshasa king i Soon fetch here Janaki after giving her a bath and after a change of appare!"

Thereupon Vibhishan hastily entered Lanki and sent information to Sits by his own wife. Then he himself went there and having joined his palms over his head respectfully observed "O worshipful lady! Be all good unto you Get upon the charlot after adorning your person properly with the best jewels and apparel after tollet. Ram wants to see you

Sita said "O Rakshasa chief! I shall go to Rameven without a bath."

Vibhishan said, "It is better to act according to Ram's directions"

Thereupon, Sita, out of her deep devotion and lovefor Ram, agreed to Vibhisan's proposal and then she took her bath, changed her apparel and got upon a palanquin after decorating her person with ornaments and jewels. Thereuon, Vibhishan proceeded with Sita carried by the palanquin-bearers and with a largenumber of Rakshasa guards

Though Ram came to know of Sita's arrival, he was absorbed in deep thoughts Vibhisan approached him and said, "O hero! Janaki is come" At this news of the arrival of Janaki, so long residing in the Rakshasa house, Ram was overwhelmed with grief, anger and joy at the same moment, and after thinking a while, Ram said, "O Rakshasa king? Let Janaki comenear me."

Then virtuous Vibhishan asked all other person to clear from the place. Thereupon, the warders, with turbans on their heads and canes in their hands, dispersed the male warriors from the place. Those that were on guard, petrolled on all sides. The Vanaras, Bhallukas and the Rakshasas left the place in batches. A great tumult arose. Thereupon, Ram grew angry seeing all thus upset by Vibhishan's orders. He felt for their inconvenience and addressing Vibhishan said, "Why do you put these people into unnecessary trouble for a woman? Not to scare away people, is royal pomp. Character is the real protection and ornament of a woman. Besides, it is no offence to see women in distress, disease, in war, in Swayamvara, in sacrifice, and in times of marriage. Now, Sita, has fallen into distress, it is no offence to see her now, specially when she is by my side. So let her get down from the palanquin and come on foot to me. Let the Vanaras see her in my presence."

At these words of Ram Vibbishan suspected something serious, and respectfully led Sita to Ram Laksh man Sugriva and Hanuman were freatly palned by these words of Ram. Janki seemed to hide herself in shame Vibbishan followed her steps. She came near her husband and stared at his face. At the sight of her husband a beautiful face alter such a long time her face beamed in 1991 like the beautiful moon.

CHAPTER LXXIV

BAMS ACCUSATIO ...

Then Ram asking Janaki standing humbly before him said, Gentle ladyl I have brought you hither after conqueriog the enemies in war I have done all what could possibly he done by valour. My anger has been satisfied and I have avenged my insult Every body this day has witnessed my prowess. I have ful filled my promite, and I am now cleat to my own self. That the fickle-minded Rakshaa stole you in my absence is due to your fate but I have absolved you from that calumny. He who does not avenge by his own valour the insult offered to bim by his enemies is a mean minded fellow. This day, the crossing of the sea by heroic Hanuman has been crowned with success the burning of Lanka and other glorious achievements have been fruitful. This day the prowess and counsels have been fruitful. This day the prowess and counsels have been fruitful of the provess and counsels have been fruitful of the provess and counsels the efforts of bim who forsaking his worthless brother took up my cause under my shelter."

At these words Janaki opened wide her eyes bathed in tears. At that time seeing that lotus-faced beauty with waving dark curls before him. Ram's heart was smitten with grief, but in fear of public scandal, addressing her before others, Ram said, "In order to take revenge for insult. I have done what a man ought to do. and I have destroyed Ravan under such circumstances As the great sage Agastya of austere penance freed the southern countries from the terror of Ilval and Vatapi. so I have freed the world from the fear of Ravan Know it for certain, that it is not for you that I have come to the termination of war with the help of my friends. I have done this for my dignity,* for removing the stain of a scandal, and for the prestige and honour of my renowned family I have done the deed, just to prove that I do not belong to a mean family. I do now, doubt your character for your stay in a stranger's house You are standing before me, but your sight is unbearable to me, as light to a man suffering from eye-disease, so I tell you to go wherever you like, I do not want you. Who being born of a noble family, can take back his wife who lived in another's house, simply because she is an object of love? You were molested on Ravan's lap, his sinful eyes gloated over your person, now how can I receive you back, thinking of the noble family from which I come?

The object for which I have rescued you has been fulfilled, now I have no longer need of you. Go where you please O noble lady! I say unto you without any hesitation whatsoever, that you can pay your attentions upon Lakshman, Bharat, Satrughna and Sugriva, or if you like, you may follow Vibhishan.†

^{*} The original expression means for the preservation of my character

t These expessions are not only cruel, but rude and barbarous to a wife like Sita Such words do not befit the lips of Ram, even if they were to guage public opinion and to sound Sita's mind The character of Ram, as we have already observed before, seems to have undergone a great change from the abduction of Sita by Ravan

Finding you charming and beautiful and having got you in his house Rayan did not refrain long.

Janaki having heard those angry words of Ram was smothered with grief as a creeper is torn off by an elephosts trunk Having heard all these unheard-of accusations in the presence of such a large number of persons, Janaki hecame mortally asbamed of her own existence and she wanted to hury herself within her flesh Rams words pietced her heart like a datt, She began to shed a torrent of tesrs. Then she wiped her tears by the end of her cloth and told Ram in a gentle voice, broken with sobs. As a low person abuses a low woman, why do you use all such unutter able, rude expressions against me? I am not what you take me to he.

I can swear about my character have faith on my bonour Having seen the conduct of low woman you suspect all women as a class, but that is not proper If you have any experience of me then give up that unfounded suspicion.

You see Ravan touched my body when I was not in my senses How could I help lt? My fata is to be blaimed for that but what was within my control Le my heart, belonged to you What could I do about my body that could be subjected by another person for then I was thoroughly under anothers power? I am nodone, if you could not as yet know me from my love and from the contact of my soul When you sent Hanuman for my information why did you not send me the word that you had renounced me? Then I could have put an end to my existence even before that Vanara. If it were so, then there would not have been any need for taking such risks to your own self and your friends could have been spared from all these troubles and sufferings. O King! Being overwhelmed with anger like a low person you are thinking ma like an ordinary woman. My name is Janaki, because I am connected with Janaka's sacrifice but not because of my birth there, the Earth alone is my mother Belng unable to judge correctly, you have failed to comprehend my nature. You do not take into consideration why did you marry me in youth? My love and devotion now seem to be quite ineffectual."

With these words Janaki broke into tears and then addressing Lakshman, sad and brooding, said, "Lakshman! Just prepare a funeral pyre for me This is my only remedy in the present trouble. I do not want to live after these false accusations My husband is not pleased with me, he has renounced me before everybody. I shall now give myself up to the flame"

Then, Lakshman with a suppressed rage, looked at Ram and having divined the latter's motives from his look and gesture, prepared a funeral pyre for Sita.

At that time, none amongst the friends dared to talk to Ram, or to look at him, he then looked formidable like Death.

Ram was seated, fixing his gaze on earth, Sita wheeled round him and came near the fire, and after bowing to the gods and Brahma she said addressing Agni, the god of fire, 'If I am thoroughly devoted to Ram, then let fire protect me in every posssible way Ram takes a chaste woman for a false one, but if I be pure, let Agni-protect me'

With these words, Janaki wheeled round the pyre and then fearlessly entered the flame. Everybody—the old and the young alike—witnessed in pain that Janaki was in fire. That gold Beauty fell into flame in the presence of all The sages, gods and saints saw Janaki leaped into flame, like an oblation offered in sacrifice

Women raised a piteous cry seeing her thus fallen into fire, like an angel dislodged from heaven on account of a curse. Both the Rakshasas and the Vanaras raised a hue and cry at that sight.

CHAPTER LXXX

THE ORDEAL

Then virtuous Ram hearing different persons speaksing different things broaded over In silent tears.

In the meantime Yama with the Manes of the departed ancestors Indra with the gods, Kuvera with the Yakshas, Varuna the god of the sea three-eyed Mahadeva riding a bull and Brahma the creator of all things and the foremost of those versed in the Vedas appeared on the scene and sald to Ram by raising their hands

Ram 1 Thou art Lord of all and foremost of the wise. Why do you siight Janaki's entrance into flame? You are Prayipart himself. Thou art the Lord of the universe and in the former cycle of creation you were Vasu bearing the name or Krutadhana. There is no ruler above You. Thou art the eighth Mahadeva amongst the objects of adoration.

The twin Aswinikumaras are your ears and the sun and the moon eyes. You are present through the beginning, end and the middle. Then why do you forsake Sita so unjustiv?

Hearing these words Ram said. I am the son of king Dasaratha and consider myself a human heing now teil me what really I am?

Brahma replied Ram I Just listen to me I am narrating to you the true state of things"

"Thou art self revening Gadadhara holding conchshell disc and mace in hands. Thou art one tusked Boar." Thou art Truth and deathless Brahma. Thou art ever existing. Thou art Virtue to the virtuous, Thy law is observed everywhere. Thou art fourhanded and

One of the incarnations of Vishnu in which Vishnu raised up the submerged earth by his task

hold Sanga bow like Death itself. There is no limit tothy powers. Thou art intellect, forgiveness and patience. Thou art creation and destruction Saints assign you to be the refuge of all creatures Thou art the Vedas with their thousand branches Thou art Sacrifice. Vashatkar, Omkar, there is none above you. You are omnipresent and omniscient. You have thousand feet, thousand eyes and hundreds of heads. You hold the universe in you Thou liest on the waters of the Universal Dissolution on the bed of the Ananta snake O Ram I I am your heart, goddess Sarswati is your tongue, spiritual gods are your hairs, night is the closing of your eyes, day is the opening of your eyes, the Vedas are your convictions, there is nothing else besides you. The universe is your body, your forgiveness is earth, fire is your anger, and pleasure is the moon. You have bound down Valiand made Indra the King of heaven Janaki is Lakshmi personified and Thou art Vishnu himself You have assumed this human form for the destruction of Rayan been destroyed, now come back to the sphere of the gods Unlimited are thy glory and prowess, and your devotees get everything that is desirable in this life and in the next "

After Brahma had finished, Agni appeared carrying Janaki on his lap Janaki looked like the glittering morn, she was adorned in red, her dark curls were streaming behind Fire could not scorch her garlands, ornaments or dress

God Agni, the witness of every thing, handing over Janaki to Ram said, "Ram! This is your Janaki. She is stainless She has not committed any sin by word, action, or thought. Since her forcible abduction by Ravan, She passed her days alone in silent sorrows for your separation. So long she was confined in a harein, so long she was under another's power, but mind was ever fixed upon you. You are her only prop. Grim Rakshasis frightened her in various ways, oppressed her in different manner, but in her heart there was not even the slightest thought of Ravan. Her heart is pure and she is abso-

lutely sinless. Accept her now I ask you to do so. Don't suspect her even for a moment"

Then virtuous Ram hearing these words of worship ful Agni was exceedingly pleased and after thinking for a moment said with a cheerful look O God f Janaki s purification was necessary She was long confioed in Rayan a harem. Had I accepted her without her purification then people would have accused me saying that the son of King Dasaratha is foolish and lustful However I do now find that Janaki s heart is pure and full of devotion and there could not be any stain on her character She is protected by her own chastity As the shore cannot be overstepped by the sea so she could not be overcome by Ravan That any villain could not insult her even in his thoughts. She was untouchable to him like pure flame of fire. As light is inseparable from the sun so she is inseparable from me Now I cannot renounce her on account of her residing in a stranger shouse. Show the purest in the three worlds O gods! You are adorable beings and you speak just for my good. Now I shall protect her for ever

With these words heroic Ram received Janaki with delight, and everybody praised him for that

CHAPTER LXXXI

THE HAPPY END.

Mahadeva then told Ram in well meaning words, "O. lotus-eyed hero! It is really fortunate that you have accepted Janaki. It is a great relief that you have removed Ravan's terror from the three worlds. Now, go back to Ayodhya, console sorrowful Bharat, and after seeing worshipful Kausalya, Kaikeyi and Sumitra, take up the reins of the government to the delight of your friends. Then, after the brith of sons, perform Aswamedha sacrifice and then come back to heaven, after distributing wealth to the Brahmins. Ram! Just see, your father, Dasaratha has come in a chariot on earth. He has reached the realm of Indra being redeemed from his pledge by your virtue, just bow down to him"

Thereupon, Ram and Lakshman bowed to their father seated in a chariot high up in the air, they saw him clad in a heavenly raiment and was glowing with

his own effulgence

King Dasarath too was greatly delighted at the sight of his dear sons, and taking Ram on his lap, and after embracing him closely, said, "My boy! I tell you the truth, that for you I am enjoying felicity and bliss in the company of the gods. What Kaikeyi had told me in connection with your exile sank deep into my heart But to tell you the truth, finding you safe and sound with Lakshman, I have become free from all sorrows, like the sun freed from the mist. My boy! As Astavakra saved virtuous Brahman Kohala, likewise I have been saved by a good son like you This day, I gather from the words of the gods that you are Vishnu incarnate and has been born as my son for the destruction of Ravan. Kausalya's desire will now be fulfilled, she will see you happily returned from the exile. The citizens are highly fortunate for they will see you installed on the throne. My boy! I want to see you now united with pure-chatactered Bharat You have fulfilled your vow and have delighted the gods by slaying Ravan You have acquired fame by your great achievements. May you enjoy a loog life and rule over the kingdom with thy brothers i

Then Ram said with joined hands "Father! Be gracious to Kaikeyi and Bharat You cursed Kaikeyi saylog I do renounce you with your son Forgive her now King Dasarath agreed to Ram s words and embraciog Lakshman said "My boy! If Ram be pleased with you you will attain fame and plous merits and beaven at the eod. Now attend upon him Ram is ever eogaged in doing good to the world and all sing his praise. Worship him who is the heart of the gods, and even a mystery to them You should know that Ram is Eternal Brahms"

Then addressing his daughter in law Jaoaki, Daszrath said, "My daughter! Done be angry with Ram
beacuse he discarded you at first. He is your wellwisher he did so simply for your purification. It is
todeed difficult to retain such purity of character as
yours, and your fame will cast all other women into
shade. I know you done require any direction for
your devotion towards your husbaod still I must say
that Ram is your highest god."

Saying all these, king Dasarath of divine appearance repaired to the heaveoly region. After the departure of Dasarath Indra the king of the gods said to Ram Your sight of its all wong he in vain. We have been greatly pleased with you now ask for any thiog you like."

Ram then cheerfully said "O king of the gods! If you are really pleased with me, grant me what I ask of you. Let the Variars that have lost their lives for me be revived. I want to see them cheerful again please restore those heroes to life who despised death for my sake. Let the Golangulas and Buillukas be again quitehale and hearty and let them be happy with their wives and children. This is my prayer to you. I dofurther pray that the places where they live should further pray that the places where they live should

abound in fruits and flowers through all seasons of the year, and all the streams will run crystal clear"

Thereupon, Indra said, "This is indeed asking too much, but I shall never retract my word, so this will be done. The Vanaras, and Bhallukas lie scattered with severed limbs and heads on the field of battle, slain by the Rakshasas, will rise into life with sound bodies, as people rise from sleep. They will again be united with their friends and relatives. And their places of residence will abound in fruits, flowers and will be watered by brimming rivers."

As soon as Indra uttered this blessing, the dead Vanaras stood up with unburt bodies, as if from sleep, and everyone was astonished at that spectacle.

Indra and other gods seeing Ram delighted for gainang his object praised him along with Lakshman and
said, "O king! Now allow the Vanaras to depart
console worshipful Janaki solely devoted to go and
meet your brothers Bharat and Satrughna, observing
penance in your sorrow and console your afflicted
mother and sit upon the throne of your kingdom"

With these words Indra and other gods disappeared in the sky in their brilliant cars

Night then set in, and Ram ordered everybody to take rest, and the Vanara army under the protection of Ram and Lakshman looked like a starry night illumined by the rays of the moon

CHAPTER LXXXII

STARTS FOR ATODRYA

The night was over and Ram got up from sleep in an exceedingly happy frame of mind in the meantime Vibhishan approached Ram and respectfully said. There Gazel-eyed women skilled in the art of toilet have arrived with scented oil paints apparel ornaments. Sarlands and sandal paste. They will look to your bath."

Ram said "O Rakshssa king i Invite Sugriva and other Vanatas to bath My brother Bharat who has been reared up in luxury with care is now observing austere vow for my sake without him bath and tollet wont be pleasant to me now see that we may start without delay for journey to Ayodhya is long and arduous."

Vibishan thereupon replied O prince I Ishall reach you Ayodhya within a day My brother kuvera liad a wonderful chariot named Puspaka. Ravan occu pled that by defeating Kuvera That chariot now belongs to you Look there stands that great chariot like a band of clouds this will carry you to Ayodhya Ram I If you wish to do me favour if you are pleased with me if you bear any love and friendship towards me then you will be pleased to spend one day in Lanka with Likshman and your wife Janaki I have made due arrangements for it you kindly accept them with your friends and followers. I am your obedient servant but you have hinoured me with your friendship that is why I have ventured to make that request but never chink that I command you in any way

Thereup in Rim replied Offriend i you have sown me sufficient honour by helping me with your counsels freends in and by your active services in the wat so do not think that I cannot concede to your requist, but my hirtchargrown restless for meeting my brother Birit, who compared up to the Chitra-

kuta to persuade me back to Ayodhya I have become equally anxious to see my mother, Sumitra and worshipful Kaikeyi and other friends and relations in the city Now, permit to me start. My friend, bring me chariot soon I have achieved success, it is not proper to tarry any further.

Thereupon, Vibhishan fetched the chariot without any delay That chariot was wrought in gold and sapphire. A yellow flag was streaming from its top. In that chariot there was golden cabin decorated with golden lotuses. This had been constructed by the heavenly architect, Viswakarma. Ram and Lakshman were greatly astonished at the sight of the wonderful car.

Then Vibhishan humbly said, "O king! Now tell me what else I shall do for you?"

After thinking for a short time Ram said, "O Rakshasa king! The Vanaras have suffered a good deal, you just entertain them with food and drink I have conquered Lanka with the help of those heroes, they were quite fearless of death, now they have won success. Prove your thankfulness by offering valuable presents to them. They will return home being honoured and entertained by you You see, if you be kind, charitable and self-possessed then, all will be obedient to you, this is why I make this request to you. That king who does not know how to gratify his subjects, and for nothing incur heavy losses of life in war, soldiers leave him in fear." Thereupon Vibhishan gave sufficient jewels and other valuables to the vanaras

When every thing was ready, Ram took up bashful Sita on his lap and got upon the excellent chariot with Lakshman. Then after greeting heroic Sugriva, Vibhishan and other Vanaras with due honour, Ram said, "Vanaras 1 you have done what a friend should do. I now give you permission to go to your respective places Sugriva! Thou hast done what an affectionate friend ought to do Now start without any further delay, set out with your army to Kishkindhya Vibhishan! I offer you the kingdom of Lanka, live there in happiness

peace and henceforth you won t have anything to fear from even from Indra or other gods. I am now proceeding to my father a capital Ayodhya therefore I offer you my greetings and my leave to denact

When Ram said this Sugrava and other Vanaras along with Vihhaban said with joined palms. O king! We too shall go to Ayodhaya take us with you. We shall room about in joy through the gardens and groves of Ayodhya. After witensaing there your coronation-ceremony and after greeting mother Kausaiya we shall repair to our respective places." Virtuous Ram hearing their words said. It will surely be a great delight to me to enjoy the company of fir ends like you in the capital. Sugrava! Soon got upon the charuct with the Vanaras. Vibhishan! Just get upon the car with your counsellors."

Thereupon, all boarded the charlot in delight Then the Bharlot ascended the sky at Rams order The Vanaras, Bhallukas and Rakshagas sat there at ease without congestion.

The Puspaka charact rose into the sky with a dealening noise. Then Ram looking round him said to Janaki of moon like face "Look there! My darling the city of Lanks. resting on the Trikuta hill, which resembles the Kailash mountain. Look! there hes the field of battle muddy with blood and covered with dead bodies Here both the Vana ras and the Rakshasas have lost their lives There has that proud warner blessed with a boon. There I have slain Ra There Kumhhakarna and Prahasta were wan for thee killed. There herolo Hanuman slew Dhumraksha. There warlike Sushena worsted Vidyunmah Thers Angada killed Vikata. There heroic Virupoksha Mahaparswa Mahodara and Akampana were slain, by me It was before the cons truction of the bridge. There stands the sacred shrine it destroys all sins and is holy Now it is revered by all and is known as the pilgrimage of Setubandha Here the Rak shase chief Vihhushau joined with me. There appears Kish kindhya the beautiful city of Sugriva adorned with fine forests There I slew down heroic Vali "

Then, Janaki at the sight of Kishkindhya spoke with bashful love 'O royal master! I wish to take with me

Tara and the dear consort of Suguva, and other Vanara ladies with me Ram agreed at Janaki's proposal and stopped the car even at Kishkindhya He then turning to Sugriva said, "Sugriva! Ask the Vanaras to take their wives to accompany Sita to Ayodhya You will be prompt to take those women Let us all go there" Then Sugriva went inside the palace and said to Tara "My darling! Ram asks you to take with you the wives of the Vanaras and to proceed to Ayodhya for Janaki's delight We shall take them to have a sight of Ayodhya and of king Dasarath's wives"

There, beautiful Tara told the Vanara women that it was Sugriva's wish that they should proceed with their husbands to Ayodhya, "I shall also be glad," said she, "if you go to Ayodhya and see the queens of king Dasarath"

At this direction of Tara, the Vanara women dressed themselves and got upon the chariot to have a sight of Sita. When they got upon the car, it proceeded as before

Then Ram pointing the Rishyamukha hill told Janaki "There rises the Rishyamukha hill tinged with gold and other minerals, like he cloud illumined by lightning. Here, I met Sugriva and agreed to Vali's death. Look there stretches the Pampa lake covered with blooming lotuses and its banks are surrounded with beautiful trees. There I lamented and wept for your absence, and on its bank I met pious Ssvan. There I slew Kavandha. There the Vihanga chief Jatayu, fought against Ravan and died for you. Look there stands our beautiful cottage in the forest wherefrom the Rakshasa chief Ravan abducted you by force

There runs the crystal-watered Godavari. There stands the hermitage of sage Agasfa, surrounded by plantain trees. There stands the hermitage of Sharabhanga. Look there stands the hermitage of great Atri effulgent as the sun. There I slew huge Viradha. There you met the virtuous wife of Atri. There stands the Chitrakuta hill. There came noble Bharat to persuade me to go back to Ayodhya, There runs the Jamuna through beautiful woods. There stands the hermitage of the great sage, Bharadwaja. There flows the sacred Ganges. There stands the city of Sr. ngavera, there lives my friend Guha. Look now there gleams

Ayodbya, the capital of my father's kingdom. Janaki I you have now arrived at Ayodhya show your respect to the city

Then the Vanaras and Vibhishan and other Rakashas bean to survey Ayodhya with delight. The city was adorned with white high ralatial buildings and its high palaces being always frequented by horses and elephants. The Vanaras and Rakshass looked with admiration the city which was like a second Amarabati.

CHAPTER LXXXIII

MILETING WITH BHARADWAJ

After the completion of the fourteen years on the fifth day of the moon arrived at the hermitage of Bharadwaj. After greeting the sage Ram asked O worshipful master? Has any man suffered from scarcity in the city of Ayodhya? Does every body hve there in happiness? Does Bharat Justly govern the people?"

Bharadwaj cheerfully replied O Ham! Your obedient Bharat has placed your sainals on the throno and after administering good to his own house and to others is anxiously waiting for our return. When being deprived of the kingdom you repaired to the forest with Janaki and Lakshman for fulfilling the pledge of your father I was greatly pained at that hight but now seeing your prosperity and happiness I have been greatly pleased Ram! I know all your joys and sorrows, I know what you had suffered during your residence at Janasthan. Ravan abducted Janaki when you were engaged in the protection of the saints and assettics I know

your adventures in the forest, also your findship with Sugriva, destruction of Vali and other feats of heroism. I know of your meeting with the gods and of their benedictions on you I have known all these by my Yogic powers My pupils will carry your news to Ayodhya. Now, receive my blessing Accept my hospitality and start to-monow for Ayodhya."

Ram agreeing to Sage Bharadwaj's words, cheerfully said, "Let the trees that stand on the way to Ayodhya bring forth sweet fruits, and let their sweet flavour sweeten the air, even if there be not season for it"

Sage Bharadwaj granted Ram's player Ayodhya was three Yojanas distant from the hermitage of Bhaiadwaj. The trees standing along the three Yojanas were beut down with the builden of fruits and looked like the Kalpa trees All the barren trees brought forth fruits, those that were devoid of flowers were covered with blooms, and those that were dry became adorned with green leaves The Vanaras, to their great delight, began to enjoy the fruits and flowers, as the virtuous people enjoy the blessing of heaven Then Ram thought of the airangement that he should make for the satisfaction of Sugriva and Ram after deciding the course of action said to Hanuman, "C hero! Go immediately and learn whether every one 1s doing well in Ayodhya or not, convey my good wishes to Guha, residing at Slingavera. He is like me and is my friend. He will be happy if he hears that my troubles are over and I am quite hale and hearty. He will tell you every thing about Bharat and show you the path to Ayodhya Then after going to Ayodhya, convey good news about myself, Janaki and Lakshman and tell him that I have attained my object of desire. Then tell him about the abduction of Sita by Ravan, my friendship with Sugriva, Vali's death, crossing the sea, search for Sita, setting out with army to the sea coast, sight of the sea, building of the bridge, death of Ravan, benedictions by Indra and Brahma, meeting with departed father Dasarath and the blessing of Sankara, and my return to Ayodhya Tell all these in details to Bharat, Tell him further that Ram after the conquest of his enemies is coming back with Sugriva, Vibhishan.

and his other migh y friends. Observe what expression his face assumes out read his mind and mark his attitude after he hars these things about me. Gather from his gestures and porture and from his words the real state of mind, lost see whore mind is not changed by the prospect of a kingdom? If Blarat wishes for the throne for being accustomed to it then let him powers the world. O here! Till you opproach 'Ayelliya during this time go and accertain Bharat's mind and his dougs."

Being thus directed by Ram Hauman ossumed the form of a human being and proceeded towards Ayolhya As Gazura goes first to catch the anakes so he went last towards. Ayolhya The here then proceeded along the key route of the binds and ornred at Engayera at the junction of the Ganges and the Jamuna and after appearing before Guha the Mishada king said. O king of the Nishada, your friend Ram has conveyed you his good wishes along with that of Lakshman and Janaki. He will spead the might of the Pauchami at the hermitage of Bharadwaj at the request of that sage and he will come to see you temorrow?

Saying this to the I isheda chief Hanuman cheerfully proceeded to Ayodhya with great speed. On his way ho saw the pilgrimage of Parashuram Valukini the Genukhi dense sal forest oud broad high ways end crowd of people on them. Gradually he covered a long distance and arrived at the green outskirt of vaudiyram. The gardens and trees of the place were as fine as that of the Chaitraratha par den of Kuvera. Many a woman was culting fruits oud flowers from them. At last Hanuman saw Bharat in a hermitage about twu miles distant from Ayodhya.

Bharat was leading an escetic life on occount of the panes of separation with his brother and subsisting on fruits end roots and putting on a bark garment. His locks were motted and his body was stained with dirt. That spirited prince like an arcello saint was ruling over the world having placed Rems sandals in front of him and was protecting the four castes from various troubles. His counsellors priests and generals were scated before him clad in red ofothes. In fact the citizens had no inclination

for mirth, or amusement by leaving aside that virtuous prince, and Bharat was like piety incarnate

Hanuman approached him, and said with joined palms, "O king! for whom you thus lead the life of penance that Ram enquires after your welfare Banish your sorrows, I have good news for you. You will soon meet with Ram He has slain Ravan, rescued Sita, thus having attained his object, he is coming back with his heloic allies and Lakshman And as Sachi accompanies Indra, the King of Gods, so famous Sita is accompanying him"

At this news, Bharat fainted with joy But he shortly regained his senses and embraced Hanuman in deep affection. He greeted Hanuman with tears of joy and said

"My friend! Be thou a god or man, thou hast come out of kindness to me What can I offer you for the joyous news you have given? Please accept one hundred thousand cows, hundred villages and sixteen girls. These girls are of golden hue, and are adorned with ornaments and they are of good conduct. Their noses and thighs are chrining and their faces are beautiful like the moon. They belong to good families of high born castes."

Bharat became greatly anxious to meet Ram?

CHAPTER INNIN

RECAPITULATION OF THE PAST

Bharat resumed. This day I shall hear aroun the sweet and affectionate words of that lord long repaired to the lorest. The repulser adapt that if man lives be may be happy even bundred years after now appears to be true. Take your seat and tell me where and how llam contracted (needship with the Vaniras?

Then Hanuman took his seat and heran to narrate the incidents of the forest life of Ram

Of course you know the boons that your me her asked on account of which Ram was called to the lerest When king Dasarath died in griel for his separation with Ram envoys brought you from Rajgriba. But you were unwilling to accept the crown and you went to the Chitrakut hill to hring Ram beek to Ayolhya. But when Ram refused to break his pledge you returned with Ram a sandals with you. This much you yourself know but now luten what took place afterwards."

The Chitrakut hill was greatly disturbed on account of your visit and Ram from thither entered the deep forest of Dandaka infested with lions tigers and alerhants When he entered the Dandaka forest Viradha attacked him like an infuriated elephant but Ram Chandra threw him down into a deep hole That vary day Ram reached tha hermitaga of Right Sharabhanga in the evening After Sharabhangas death Rans remaired to Januathana While he was residing there fourteen thousand Raksha sas tha inhabitants of Janasthan fought against him but he routed them within the fourth part of a day and al ong with them ha slew Khara Dushana and Trishira In that Janasthan Rayana a sister cama to Ram but Lakahman cut down her nose and cars at Rams words Surranakha then approached Ravan in her agonies After that Rayan a attendant Marich deluded Janaki by assum ing the form of a golden deer Janakl at the sight of that

antelope, asked Ram to catch it, saying that it would enhance the beauty of the forest-asylum. Ram ran after the deer with bow and arrows in his hands and killed the same with a single shaft. When Ram was out a-hunting, Lakshman followed to find him out. In their absence, Ravan came in the asylum and carried away Janaki by force. Yatayu, the king of the birds, resisted Ravan for the rescue of Janaki, but Ravan slew him down. At that time, some great Vanaras were seated on hill top and they saw in surprise that Ravan was flying away with Sita in his swift Vimana. Ravan soon reached Lanka, kept Janaki in his palace and tried to comfort her by various means. But Sita despised all the wealth and all-urements of Lanka."

"In the meantime, Ram came back to his cottage after bagging the deer, he but greatly pained at the sight of Jatayu, a friend of his sire. Then, Ram roamed through the forest and the banks of Godavari in search of Sita Ram met Kavandha in his way and at his word Ram met Sugriva on the Rishyamukha mountain. Even at the sight there grew a mutual attachment between Sugriva and Ram before any words were exchanged, and their attachment grew more and more deep by intimacy Sugriva was driven off by his brother from his kingdom. Ram killed that mighty warrior Vali and bestowed the kingdom on Sugriva. After that ten millions of Vanaras set out in search of Janaki at Sugriva's command.

We were long detained in the Vindhya range as we could not find our way. In that mountain Jatayu's brother Sampati lived. He gave us the information that Sita was living in Ravan's house. Then I crossed the sea and found Sita in the Asoka forest. I gave her signet ring of Ram with the name of Ram inscribed on it and I came back with the ornament of her head. Ram revived (as dying person revived by taking nectar) at the sight of that and by the news of Janaki. He then encouraged the army for the destruction of Lanka. Nala built a bridge over the sea at the command of Ram. The Vanara army crossed the sea by that bridge. Then a very fierce fight ensued. Nala killed Prahasta, Lakshman.

killed Indrajit and Ram killed Kumbhakarna and Ravan, Then Ram had meeting with Indra Varuna, Siva Brahma and king Dasarath Gods and saints blessed Ram in joy Then Ram came to Kushkindhya on the Puspaka chariot He is now stopping at the hermitage of sage Bharadwaj Tomorrow the Pushya star will be in accendance and will see him to-morow

Bharat was extremely delighted by Hanuman s words and remarked with joined hands. At last after such a long time my desire is going to be fulfilled.

CHAPTER LXXXV

THE RECEPTION

Bharat hearing this welcome news from Hanuman addressing Satrughus said Let all now worship with music and flowers the gods and the sacred Chartyas of the city Let bards charters of praise, musicians and women of the townt go forward to meet Ram Let the

^{*} The Epic inspite of its high martial strain strikes a deep note of domestic virtues. The home-life of Ram and others appear to be more charming than the rest. The bond of affection and love that bind the brothers still remains the highest ideal of all times. Bharat is a wonderful image of sellless love.

[†] Auxiliary force !

royal mothers, counsellors, the salaried army, regular soldiers, and the forest armyt and different classes of people—Brahmins, Kshatrivas, and chief of the clans stir out to see the moon-like face of Ram

Then Shatrughna after dividing a large number of servants into various batches asked them to level the uneven ground from Nandigram to Ayodhya, to water the streets and public roads with cold water, to scatter flowers and fried paddies everywhere, to hoist flags from every place, to decorate the houses and streets with garlands, flowers and patri-coloured things arranged in an ornamental style, and to have all these things complete before the next sun-use

On the following day, at the command of Shatrughna Dristhi, Janata, Bejoy, Sidhartha, Arthasadhaka, Asoka, Mantrapal and Sumantra were out Many warious riding well-decorated elephants, or horses with golden reins, or on chariots, paraded the streets. Then queen Kausalya with other co-wives set out in car with Sumitra at their head. Plous Bharat proceeded with his ministers, priests, chiefs of the clans, and merchants, accompanied by persons carrying garlands and sweets. Bharat was beside himself with joy at Ram's return, and the bards were chanting the glory of Ram, and Satrughna himself blew a trumpet.

Bhaiat was clad with a humble piece of linen and the skin of black buck. He carried Ram's sandals on his head, held a white umbrella adorned with wreathes of white flowers, and a royal crown worked with gems and the streets were resounded with the rattling of the cars, with the neighs of the horses and trumpet-sounds of the elephants, as well as with the sounds of conch-shells and loud trumpets. It seemed as if the whole of Nandigram followed Bharat at the moment

Bharat then, turning his eyes to Hanuman said, "Have you spoken anything false out of fickleness incidental to the Vanara race? I do not find worshipful Ram, or any of the Vanaras"

Hanuman replied, "Sage Bharadway had treated Ram

with great hospitality with various things. It is due to his benediction that trees along the route to \volling have borne sweet blossoms and Iraits and are resonant with the bumming of the bees. Hark there rises the clamour of the Vanaras. Perhaps to has crossed the Gornati by this time. Look a cloud of duets has been mised behind the rows of the Sala trees perhaps the Yanaras have entered that forest. Look there the beau tiful Vimana like the moon. This has been constructed by Viswalarma. Noble Ram has obtained it by destroy log. Rayan and his brood. Lavora got that Viman by the blessing of Brahma. It is bright as the morning sun Ram Lakshman Janaka Sugriva and Vibhishan are coming in that car."

At that moment a cry rose from all the people collected there "There is Ram! There is Ram! The joyous shouts remt tho sky Every body then lighted from his car or from his mount and looked to Ram scated to the Vimana, as people look to the coom shining in the sky.

Bharat welcomed him in joy by joining his hands in respect and worshipped him by presenting offerings to his feet Large-eyed Ram on the Vimana looked his Indra weliding the thuoder belt. He was glowing like the morning sun on the summit of the Sumeru mountain Bharat prostrated himself on the ground before him them at the command of Ram the Vimana descended on the earth. Bharat again greeted him in joy. It is after a long time that the two brothers met and Ram embraced Bharat in joy. Then Bharat greeted Lakshusta who bowed to him and welcomed Sita in delight. He then embraced Sugriva, Jamvulan Angada Drivida Neela Rishabha Susbena Nala Gavaksha Gandhamadau Sha rabha and Panasa in due succession. The Vanaras looking like human beinga also enquired about Bharat a welfare Prince Bharat after embracing Sugriva said. O bero! We were four brothers but now we are five and you are one of them. Frendship is born of lore and enmit; of injury. You are our dearest friend.

^{*} Prostitutes were regarded as auspicious in ceremony

Then after embracing Vibhishan, Bharat said, "It was due to good luck that worshipful Ram found a friend in you, through whose help he succeeded in achieving an arduous feat"

In the meantime, Satrughna bowed down to Ram, Lakshman and Janaki's feet

Ram then approached mother Kausalya, lean with sorrow and then to Kaikeye and Sumitra and then to the priest. The citizens respectfully enquired about Ram's welfare, at that time their joined palms looked like so many lotusbuds. In the mean time, Bharat put the sandals on Ram's feet and said, "O worshipful one! The kingdom which you placed as a trust with me, I do herewith make over to you. This day, my life has been blessed and my desire has been fulfilled, seeing you again back in Ayodhya. Now, inspect the treasury and other places of the palace, and the army, For your virtue prosperity has increased tenfold."

Hearing these affectionate words of Bharat, the Vanaras and Vibhishan shed tears. Then Ram taking Bharat on his lap reached the latter's place by the Vimana. After getting down from the Vimana, Ram said, "O Vimana! I direct you to go back to Kuvera to carry him as before"

Being thus directed by Ram, the Vimana proceeded towards Alaka to the north And then as Indra worships the feet of Viihaspati, so Ram worshipped the feet of his friend and priest Vasistha and took a separate seat along with him.

CHAPTER LXXXVI

BAM 8 CORONATION

Then Bharat placing his hands over his head as amark of respect said, Arya! You have honoured my mother by going into exile and by offering the kingdom to me Let me return the kingdom which you have comferred on me The hurden which only a hull can bear is too much for a calf. As it is difficult to stop a torrent by a dam, so it was difficult for me to protect all the weak points in the administration of the kingdom. I could not follow your foot sleps as an ass can not imitate the pace of a horse nor a crow the guit of a swan If one plants a tree in a garden and if the tree dies in blossoms before it bears fruits then all his troubles become vain are our lord and if you do not rule over us then this simile will apply to you Let the people witness you this day installed on the throne like the mendian sun you retire to sleep with sweet music and rise from bed with trampet notes Let your empire extend up to the farthest limit of the earth where the sun and the moon shine "+

Ram then agreed to Bharat's proposal and sat upon an excellent sest

Then at Shatrughna's directions expert barbers adopt in outting hair and beard, with their pleasing touch surrounded Ram. Bharat Lakshmen, Sugriva and Vihhishan first took their both After that Ram got his matted looks cut and after both he put one a rich apparel and excellent garlands and thereby looked exceedingly beautiful. Satrughna with his own hands dressed Ram and Lakshman The queens of King Dasarath adorned Sita with ornaments, and Kaushalya adorned the Vanara women with great affection and care.

In the meautime charloteer Sumantra at Satrughur's words brought an excellent charlot Sugriva and Hanu

^{*}Where the sun never sets?

man after their bath put an excellent garments and earnings and followed Ram, like Indra the king of Gods Wives of Sugriva and Sita set out in fine cloths to visit the city of Ayolhya

Asoka, Bijoy and Sidhwartha and other ministers with priest Vasistha, began to consult for enhancing the splendour of the city since Ram Chandra had come back. They asked the servants to make all preparations for the coronation of Ram. Having given their orders to the servants, they went to meet Ram.

Then Ram set out in a chariot like Indra for an inspection of the town Bharat held the reins of the horse and Satrughna held umbrella over the head of Ram Lakshman began to fan with a palm-leaf fan and Vibhishan stood by his side with a moon-white chowri Saints and gods be-

gan to sing plaises to Ram

Sugriva rode a huge elephant named Satrunjaya The Vanaras in human forms got over the elephants, having decorated their bodies in various ornaments. Ram being surrounded by his kinsmen and friends proceeded towards Ayodhya, a city of palaces. Conchshells and trumpets were sounded at that time The citizens saw Ram comming with his retinue to Ayodhya They greeted him and prayed for his victory Ram too greeted the citizens according to their ranks They followed Ram accompanied by his brothers Ram being surrounded by his ministers, Brahmins and subjects looked like the moon among the The musicians proceeded in front of Ram with As marks of auspiciousness money proceeded their music with cows, sweets tinged with termeric and a large number of maids and Brahmins headed the procession During the journey, Ram talked about Sugriva's friendship, Hanuman's prowess and the valour of other Vanaras. The citizens of Ayodhya were greatly astonished at the tales of the prowess of the Rakshasas Ram, thus talking about those things, entered his beautiful paternal palace inhabited by his former ancestors

Then, Ram gently said to Bharat, "Take Sugriva and other friends to the palace to greet mothers Kausalya, Sumitia and Kaikai, and assign my sapphire place to Sugrivator this stay"

Thereupon Bharat entered that place Then the serrants at the orders of Satrughna entered the mansion with oil kimps and bed-covers. Then Satrughna said to Sugniva My Lord! Please send and envoy for the coronation of worshipful Ram. It is now necessary to collect water from the four oceans."

Then Sugrava handing over the jewelled pitchers to Haniman Jamauran and other two heroes said Secus in the morning with water from the four seas in these pictchers

The vanaras at once set out like great birds along the sky Hanuman Jamvuvan Vegadarshi and Rushabia soon fetched water from the four sens. Water from five hundred rivers was collected. Heroic Susheas brought water from the Estern sea and Rushabia from the Sou thern sea. Gavaya brought water from the Western sea scented with red sandal and camphor. And brought water from the northern sea.

Then Satrughna seeing the water thus collected said to the ministers and priest Vasishta. Now be ready to begin the investiture-cereinony

Vasistha and other Brahmins, thereupon, made Ram and Janaki to sit upon jewelled seats. Then Vasistha, Bejoy Javalı Kashyypa Katyana Gautama and Vamdevo bathed Ram with sweet scented crystal water as the Vasus bathed Indra m the days of yore. Then the Ritwikas Brahmins sixteen virgina, ministers, warmor and merchants anomated Ram with var our liquids. The gods stationing themselves in the sky began to participate m the investiture ceremony Vasistha made Ram to mt upon a golden throne wrought with lewels, in the midst of the assembly and then he nut on Rams head a clitter ing crown with which Manu, and after him other kings were crowned in successive generations. The Ritwikas adorned Rams body with various ornaments Satrughna held a white umbralla over Rum s head and Sugriya and Vibhishan stood on his two sides with two white chowns. The wind-gol a the direction of Indra -presented Ram a wreath of hundred golden lotuses and a necklace of variega ted gams. The gods and the Gandharvas began to sing

while the Kinnaras commenced their dance in joy. The earth grew rich with crops and the trees became laden with fruits Ram gave to the Brhmins millions of cows and rich apparel and precious ornaments in profusion

Then Ram offered Sugriva-a jewelled necklace bright as the rays of the sun, two armour-plates white as the moon and wrought with lapislazuli to Angada, and to Janaki a pearl-necklace, fine clothes and excellent ornaments

Janaki took out that jewelled necklace and was desirous to offer to Hanuman thinking of his past services. At that, Ram divining her intention said, "Janaki! Give this to whom you like"

Then Janaki offered that necklace to Hanuman, in whom spirit, patience, fame, sincerity, prowess, modesty, morality, valour, might, intelligence and other noble virtues existed

Hanumn, with that necklace, shone like a hill surrounded by white fleecy clouds

Then, other Vanaras received presents according to their respective ranks. Ram gratified Sugriva, Vibhishan, Hanuman, Jamvuvan and other chiefs with sufficient wealth and victuals. Then he gave fine jewels to Dvivida, Mainda and Neela. Then all departed to their respective places by taking leave of Ram. Sugriva went to Kishkindhya and Vibbishan with his four counsellors to Lanka.

Then, liberal hearted Ram said to Lakshman, "My boy! Share with me the kingdom with fourfold armies, that has been ruled by our ancestors, and as they acted formerly as heirs-apparent to the thione so do thou take the responsibility of the administration"

But Lakshman did not agree to all these persuasions and entreaties of Ram Then Ram appointed Bharat as heirapparent to the throne Afterwards, Ram performed Aswamedha and Paundhrika sacrifices various times Ram ruled for ten thousand years and performed Aswamedha sacrifices ten times His arms were long reaching up



or she will be absolved from all sins and will enjoy longevity. Kshatriyas should hear the tale from the mouth of the Brahmins and they will get wealth and sons Ram is Eternal Vishnu, Adideva (first God) Hari and Naryana (2) If one reads or hears the whole (3) of the Ramayana. He will be pleased This History is so very efficacious.

tions, the inner kernal of the Ramayan was composed perhaps before 500 B C

(2) All the terms are names of Vishnu—who envelops the world, Hari—who takes away everything, Narayana—who lies on water

(3) Mark the word "whole" this proves that the Ramayana is complete here i e the epic ends with the Yudhyakanda, and the Uttarakanda is a subsequent addition by some other poet or poets Indeed, the Uttarakanda has not only been composed with a different spirit, but, strictly speaking, it does hardly fit in with the preceding cantoes of the epic. The epic, both from poetic necessity and from the concluding remarks, clearly shows that the story ends with Yudhyakanda, there is no logical, poetical or moral necessity for dragging the epic beyond this legitimate conclusion The Uttarakanda was composed in a time when Hinduism encountered the menace of Buddhism. and as a counter effect of that, it has emphasised Brahminism and the caste system, both of which Buddhism vehemently attacked, and there came a time when caste distinction became almost obsolete in Northern India as already pointed out in our Introduction, we shall give a brief account of all the important incidents of that Kanda, it seems to me, though I am not in a position to demonstrate, that the whole of the Ayodhyakanda and portions of the Balakanda and of the Aranyakanda have been composed by one man of supreme poetic genius, perhaps Valmiki, while the rest of the epic seems to have come from different hands

The first part of the Ramayan specially the whole of the Ayodhya Kanda—is quite natural, poetic and full of human interests. The second part that begins with the Aranya Kanda ends with the Yudhya Kanda and the later interlude, the Uttara Kanda, is full of miracles, absurd Now let good betide you and be glory onto the Lord. Gods and ancestors become pleased if one takes or listene to the Ramayan. Those who will respectfully reduce this Bamsamhita composed by the Rishi to writing will attain Brahmaloka. If one listens to it his progeny and wealth increase, he will get a good wife sitain happicess and all his endeavours will be secessful. By the grace of this Ramayan one congevity health cure from discase fame, intelligence provess are enhanced and he will gale good ritimds, therefore all virtuous people who are desirous of winning presperity should listen to the epic with durattention and form

The end of the Lydhya Kandam

fantames mystorious and sopernatural elements.

The Ramayan according to many scholars is only ac alicgorical poem representing the progress of the Aryan conquests and culture in the Dekkan. But the Ramayan seems to me to have been based upon some historical incidents which powerfully and deeply affected the Aryan minds. But we have lost all clue to them Although Ram a expedition did not produce any visible effect on the Dekkan or on Coylone vet it does not appear to be an absolute myth Ram abduction of Sits Death of Vali destruction of Lanks appear to have a ring of incontrovertable truth about Prof Jacohi holds a now view of the cpie He saye that the Ramayan is based upon the Vedic story of Iodra and Vritra. Ram is Indra Vritra ie Ravao Haouman the son of Paban (wind-god) is so obedient devotee of Ram the winds were the friends of Indra in the Rigveds. Sarams the dawn or god of the Rigveds appears as a Hakehasi consoling Sita the farrow or the goddess of the ploughfield. Indra slays Vritra with his thouserbolt and makes the clouds to pour their raine that will enable the ploughed land to bring forth crops in abondance I have quoted different views it is for the reader to accept which appears to be reasonable. In the Uttara hands we come to a new poem altogether tagged to an old, immortal opic and it will be more and more clear to our readers as we proceed with the poom. In our translation we shall observe the same rules which we have hitherto followed.

THE UTTARA KANDAM

CHAPTER I.

AGASTYA'S REVOCATIONS

Once upon a time, after Ram had assumed the reins of the kingdom after the destruction of the Rakhasas, several Munis came to greet him Mhharshi Kaushika, Yavakrita, Garga, Galabha and Medhatiti's son, Kanwa, came from the east, sage Swastyatreya, Namuchi, Prawnchi, Agastya, Atri, Sumukha and Vimukha came from the south, Nirshadgu, Kavashi, Dhanmya, Kauusheya eame with their disciples from the west, Vashistha, Kashyapa, Viswamitra, Gautama Jamadagni, Bharadwaja and the Saptarshis (seven rishis) came, from the north. These great sages, versed in the Vedas and the Vedangas, each one effulgent like fire, stood at the gate, and the great Rishi Agastya told the sentry, "Go and tell Ram that we, Rishis, have come to see Ram"

The gentle sentry, well familiar with all the etiquettes and customs of the court, soon went to Ram and said, "O king! sage Agastya with other Rishis have come"

Ram instantly said "Go and conduct them, here"

Then, the Rishis, bright as the morning sun, entered the royal hall. As soon as Ram saw them he stood up with joined hands in respect. He adored them by offering water to wash their feet and courteously asked them to take their seats on deer skins and Kusha grass. When the Rishis took their seats according to their respective ranks, Ram enquired about their welfare. The Maharshis in a body replied, "We are quite well since we find you well and free from all enemies. It a is good luck indeed that you have slain dreadful Ravan with his sons and grand sons. It is, of course, quite insignificant for if you take up your bow, you can conquer the three worlds, still we consider it to be our good luck that you have slain Ravan. We see



in dancing. That was a great interruption to his meditations. Pulastya was greatly annoyed and said, "Whoever will come within my sight will be heavy with a child" From the fear of that curse, none of those girls appeared before him. But the daughter of the royal saint, Trinavindu, did not know anything about it. One day, she was strolling about the hermitage, but none of her maids was present.

Pulastya was then reading the Veda, the girl was listening to that reading, and suddenly all signs of pregnancy appeared in her and she grew pale. She was greatly frightened by those symptoms and thought what became of her. In her anxious thoughts, she entered the Asram of her father.

At her sight, her father asked, "Tell me, daughter, how you have come to look unlike a maid?" The girl' piteously replied, "I can't say, father, why I have grown like this, I went to sage Pulastya's hermitage in quest of my maids. Having found none of them, I was listening to Pulastys's reading, when all on a sudden I noticed these mysterious changes in me, then in great fear I have hurried back"

Trinavindu, then, in Yoga found that it was the doing of Pulastya. He also came to know of the curse. He then took his daughter to Pulastya and said, "O worshipful sage! Please accept my daughter. She has come to you and begs you to accept her out of charity. She is an accomplished girl. When you will feel exhausted from observance of penance, then my daughter will nurse you."

Thereupon Pulastya accepted Trinavindu's daughter. Thenceforth the girl lived with her husband. Pulastya was greatly pleased with her conduct and said, "I have been greatly pleased with your behaviour, so I wish to bless you with a son after me, he will be famous as Pulastya and since you conceived when you listened to my reading the Veda, he will be called Vishrava"

^{*} Was he reading or reciting; was the Vedas then reduced to writing?

Shortly after this that girl delivered a son named Vishrara Vishrara was prox and became is most for his virtnes and became engaged in meditation like his father Pulastys. Eage Bharadras hearing of his virtnes married his daughter Dovavarni to Vishrara After acme time Dovavarni delivered e son Eage Pulastya was greatly de lighted at the lifth of Vishravas son and he named the boy as Vashravani.

Valshravan grow like a flame of fire due to secctic vows. He considered religion to be the highest thing in the world and he repaired to forest for mediation. Thus rolled on thousand years. Then Brahma and other Gods appeared before him end told him to sak for boom. Valshravan said "Through your grace I want to be the Lord of wealth."

Brahma said 'your desire will be inifilled I have created lams Incra and Varuna as three lords of created beings and you will be the fourth take this charict plut cring as the sun and be one of the gods. We are glad to grant your prayer." Then Brahms and other gods repaired to their region

Vaishravan then returned to his father ond osked to find a place where he could live in haplness. Thereupon Vishrava said on the shore of the Southern sea there is Trikuta hill and upon it the divine arcintect Vishwa karma has built the beautiful city of Lanks for the resi dence of Rakshasas It is beautiful like Amaravati the heavenly city. The Rakshasas have left that city and entered into Patal go and hive in that Lanka. If you live there then there will be ne harm to any body.

Thenceforth the Lord of wealth began to live with the Ratshasas in Lanks surrounded by the see During his reign Lanks grow properous in no time. He used to visit his parents occasionally in his chariot the Puspaka. Gods and the Gandharvas sang his glory and nymphs danced et his place.

Ham was greatly astonished at these words and enquired how the Rakshasas came to live in Lanka before Kuvers the lord of wealth. Fixing his eyes on sage Agas tya Ram said, we have heard that the Rakshasaa are

born of Pulastya, but you have just now remarked that Lanka was in the possession of the Rakshasas even from before. It now appears from your words that the Rakshasas do not belong to that line of Pulastya. Were they more powerful than Ravan, Kumbhakarna, Indrajit and others? Who was their originator and what was his name? For what offence Visnu drove the Rakshasas from Lanka? Tell every thing in detail."

Agastya said, "Brahma first created water, then for its preservation, all beings were created afterwards,

When living beings were created, they asked Brahma "we have been oppressed by hunger and thirst, tell us what to do" Brahma said, "you preserve water" Then some of the beings said," "we shall preserve ('Rakshma')" while some other said, we shall worship ('Yakshma')"

Then Brahma said, "Those who have said Rakshma, will be Rakshsas, and those who have said Yakshama, will be Yakshas"

Amongst those Yakshas and Rakshasas two brothers named Heti and Proheti, formidable as Madhu and Kaitabha, were born Proheti was exceedingly religious and he retired to forest for meditation While Heti married a dreadful girl named Bhaya, sister of Yama A son was born to Heti named Vidyutkesha When Vidutkesha arrived at his youth Heti asked Sandhaya's daughter for his son, The name of that girl was Salkatamkata After some time, She was heavy with a child, and as Jahnavi cast off her burden, so she cast aside her burden in the Bandara hill, and joined her husband and became engaged in amorous dalhance"

In the mean time, that beautiful baby began to cry by thrusting his palm into his mouth. At that time, God Rudra was going along the sky with Parvati ou a bull. The cries of the infant reached their ears. Rudra blessed the child with immortality and gave him years equal to that of his mother. Then Parvati said, 'from this day the Rakshasa women' will deliver their children as soon as they will conceive, and their children as soon as born will attain the age of their mothers.' That cast off Raksha child was named Sukesha.

Viswarasu Somakantigunani linda beautifol daughter named Devavati ho marned her to Sukesha. In course of time Sukesha had three cons, Maiyarau Sumali and Mali These three Rakshasas were noted for their provides. After some time they repaired to the Someru mountain to practise austernty and penance. They observed extreme austrities in their devotion. At last Brahma with other soils appeared before them to grant them boons. Then those three brothers said. My Lord; If you have been pleased with our penance then grant ins this boon that we may be three invincible lords and remain attached to one another. Thereupon Brahma granted their pracer.

These three brothers being thes invincible began to tyrranise over the Suras and the Asoras and none found any protection from their oppression

One day those three brothers approached liswakarma and seked him to huld a magnificent palace for them either on the Himalayas or on the Sumeru

Viswakarma said There is the Trikute mountain on the shore of the southern see, let me build the city of Lanks over that Let the Rakshasas hvo there as the gods hve in Ameravati "

The Ralshauss then came to live in Lanka.

The Rakshasas soon grow oppressive The gods and the Rishis in fear oppreached the great God Trilochau and complained to him openist the Rakshasa Therengon God Rudra advised them to go to Vishnu es it was not proper for him to destroy the Rakshasas with his own hand. Vishnu being approached by the gods assured them saying that he would destroy the Rakshasas.

At that time Malyavan Sumalı and Mali these three brothers were the head of the Rakshasas and many sons were born unto them Malyavan informed his brothers Mali and Sumali of the menouvers of the gods Thereupon the three brothers decided to declare war sgainst the gods

Soon a sanguinary war cusued between the gods and the Rakshasa. Lord Vishnu began to disperse the Raksh rass as the clouds are scattered by the wind Mali railied the Rakshasas hosts and attacked Vishou but Vishnu severed his head with his disc. At the death of Mali, Sumali and Malyavan retreated towards Lanka. But finding Vishnu slaying the Rakshasa soldiers, unwilling to fight. Malyavan wheeled back and challenged Vishnu with spirited words. Then Malyavan and Sumali were defeated by Vishnu Being repeatedly vanquished by Vishnu, they left Lanka and came to live in the Patala region. Sumali, Malyavan and Mali were more formidable than Ravan, and none but Vishnu could have vanquished them. I shall now narrate to you the birth of Ravan and his progeny,

CHAPTER II

THE BIRTH OF RAVAN

After some time, Sumali left the Patal region and roamed over the earth. With him was his beautiful daughter. During his ramblings Sumali saw Kuvera, effulgent like fire, Sumali was frightened by his sight and re-entered the Patala region. He then thought of the means how he could improve his position. With this thought, addressing his Daughter, Kaikashi, he said, that she had attained her youth and was past marriageable age and asked her to ask Vishrava. Muni for her husband and to-marry the sage of her own accord,

Thereupon, Karkashi went to the hermitage of Vishrava At that time Vishrava was engaged in performing a sacrifice, consequently, Karkashi waited in silence. Seeing her thus waiting, liberal hearted Vishrava enquired whence she had come and what was her object. Karkashi then said that she had come according to the direction of herfather.

Vishrava then replied I have divined your purpose Since thou hast come at the time of a fearful sacrifice you will hring forth dreadful sons. At this halkashi said I donet ask for such vicious sons from such a virtnous person little you be kind to me. Then Vishrava said. My bean titul lady i Your youngest boy will be after me.

In course of time Ksikashi delivered a terriblo Raksha. He had ten heads twenty hands his colour dark like coll yrum hee wide mouth thick his and red hairs. As soon as that son was born Jackals began to how! and several cril portents were seen. Vishrava named this boy as Dashagura becanse he had ten necks. After him the formidable Kunshlakarna was born then hideous Burpena kha was born and after her rious Vibhishan was born

One day Kurera came to see his father Kaikashi them called her son Dashaguva to have a look at Kuvera and exhorted him to be like the latter Dashaguva was filled with entry and swore to be more powerful than Kuvera. Then Dashaguva retired to sacred Golarna and began to practise ansiero vows with his brothers Brahma was pleased with their penance and hiessed them with his booms.

Ram enquired about the nature of their penance Bage Agastya then described in details how Rayan and humbha karna practised ansteritles for ton thousand years by fasting and how sacrificed his nine heads Into sacrificial fire by severing them one after another and when he was about to sever his only remaining head to propitiste Brohms the latter appeared before him Brahma was pleased with Ravan's penance and came to grant him boon. Ravan asked for immortality hat Brhma requested him to pray for any other boon. Then Dashagerva said "Lot me be invincible and indestructible of the Pakhls Sarps Dai'yas Danvas Rakshasas and of the gods. I de not take other creatures into secount. I consider men and other creatures as mero straw" Brahma granted his prayer and offered two more boons that Rayan would get back his sacrificed heads and he would be able to assume any form he liked. As soon as Brahma nttered those words Rayan got back his lost. beads

When Brahma asked Vibhishan to pray for boon, Vibhishan expressed his thankfulness for that and said that his heart and soul might over remain devoted to religion, so that he might always lead a virtuous life

When Brahma was about to grant boon to Kumbhakarna, gods reqested Brahma to desist from that, as Kumbhakarna was vicious by nature. Thereupon, Brahma deputed Saraswati, the goddess of speech, to Kumbhakarna asking her to confound Kumbhakarna's sense. When Brahma asked Kumbhakarna to pray for a boon, the latter prayed that he might enjoy the blessing of deep sleep for a long time. Brahma granted his prayer and his evil genius, Saraswati, left Kumbhakarna. Then Kumbhakarna came to his senses, and thought it was possibly due to the machinations of the gods that he had prayed for such a foolish boon. O King! Ravan and his brothers thus obtained their boons, and continued to live in their father's hermitage.

CHAPTER III

RAVAN'S ABCENDENCY

When Sumal heard of the boons received by Ravan and his brother he left the Patala region with his four counsellors Maricha, Prahasta Virupakaha and Mahodara Sumah then saw Ravan and told him how they had been banished from Lanks how they lived in fear of Vishnu, but their days of suffering must now end since Ravan had obtained boons from Brahma The city of Lanka was in nossessum of Rayan's brother Kuvera. Sumali then exhor ted Ravan to take the city from Kuvera and rule over the people there. Ravan at first declined the offer and said that Kuvera was his elder brother, and such a thing was Samali then observed silence Another tune not proper Prahasta inoted Ravan saying What you once said to Sumali does not appear quite commendable to me What is brotherhood amongst heroes? I have some thing to say on this point. There were two beautiful and affectionate sisters Dit; and Adit; Sage Kashyapo married the two The gods were born of Aditi and the Daityas of Diti In the beginning the Daityas were the rulers of this earth. Afterwards Vishsu destroyed them and made gods the milers of heaven.

Ravan after a little thought gladly agreed to Prahasta s words and on that very day started with the Rakshasas towards Lanka. Ravan sent Prahasta as an envoy to Kuvera and asked him to restore Lanka to the Rakshasas

Kuvera at once consented to leave Lanks as it formerly belonged to the Bakshasas.

Kuvera after leaving Lanks to Dashaguva appeared before his father and asked his advice as to his place of before his father and asked his advice as to his place of breadence. Thereupon sage Vishrava said that this proposal was formerly broached by Dashaguva for which the sage took him to task. But since Dashaguva did not listen to his words. Kuvera as he was aware of Brahmas boms he should now retire to the holy region of the Kailash

mountains The place was beautiful to live Kuvera readily agreed to his father's proposal and repaired to the Kailash mountain with his wife, wealth and counsellors

Prahasta in the meantime informed Dashagriva about the departure of Kuvera Then Dashagriva entered Lanka with his brothers

Dashagriva in due time was installed on the throne of Lanka. He married his sister, Surpanakha with Vidyujji-bha

One day, Dashagriva was out on hunting, he met Diti's son, Maya strolling in the forest with his daughter. He questioued Maya about his wanderings in the forest. On this, Maya narrated his story. There was a beautiful nymph named Hema. Happily Maya got her and passed a thousand years in her company. Now for the last thirteen years she was in the region of gods. He was thus pining for her absence, and for that he was roaming about the forest. This daughter of his was born of Hema, who also gave brith to two sons, Mayavi and Dunduvhi Maya was in search of a worthy bridegroom for his daughter.

Thereupon, Dashagriva said that he was the son of sage Vishrava, grandson of Brahma.

Maya at once gave his daughter in marriage to Dasagriva though Maya was aware of the latter's fierce nature. Then Dashagriva procured two brides for Kumbhakarna and Vibhishan—Vajrajwala, grand daughter of Vairochana for Kumbhakarna, and Saroma, the virtuous daughter of the Gandharva king, Sailusha, for Vibhishan Saroma was born on the bank of the Manasa Lake Seeing the waters of the lake rising in the rains, the girl began to cry Then her mother said, "Saroma Vardhata—O lake! Do not swell" From that time the girl was named Saroma

Henceforth, Ravan and his brothers began to live in happiness in Lanka Meghnad was born of Mandodari, whom you call Indrajit As soon as he was born, he resounded the city of Lanka with his cries, like the rumbling

^{*} The writer is persistent in the use of this particular name, which seldom occurs in the main epic

of clouds, hence Dashagrava humself named the boy as Meghnad.

Meghnad began to grow like a flame of fire hidden within the logs of wood.

CHAPTER IV

EXPLOITS OF BAYAN

One day heavy Sloep, appeared before Kumbhakarna, at the direction of Brahma. Kumhakarna at once felt drowsy and asked Ravan to huild a house for him A specious and a beautiful huilding was constructed and Kumhhakarna lay there buried in deep aloep. In the mean time Rayan began to molest the Yakahas Gandharvas and the gods as the wind uproots a tree.

Then Kuvers sent an envoy to Ravan. The envoy came to Vihhushan who received him with due honours, and enquired about the cause of his presence. The envoy them told Bayan that he had been deputed by his brother requesting hum to stop his further sets of degradations and vice and enjoined him to follow the path of virtue, if possible Though he had repeatedly violated Kuvera s words but the latter was not angry with him Kuvera was hving in friendship of god Bankara and at the injunction of that god he requested Ravan to give up his riccours practices and crimes, for the gods were deviaing plans for his destruction. At these words, Ravau grow furious with anger and said, the fool has beasted of his friendship with god Bankara. Be long I spared him as my brother but now I shall conquer him hy might With these words Dashagriva killed the envoy with a stroke of his sword.

Afterwards, proud Ravan set out with Prahasta, Mahodara, Maricha, Shuka, Saran and Dhumrakha, for the conquest of Kuvera. A great battle ensued between Kuvera and Ravan. Both the Yakshas and the Rakshasas showed their great valour and might. But Kuvera was worsted at last, and Ravan brought down the Puspaka chariot, as a booty of his triumph, swift as the flight of thought.

Victorious Ravan was returning in triumph towards Lanka, but suddenly the Puspaka was stopped As Ravan was enquiring about the cause of this sudden stoppage, a grim figure with a shaven head, short arms and of brown colour fearlessly approached Ravan and asked Dashagriva to go back as god Maliadeva was dallying in amoious sports with Parvati in that forest This was Nandi These words of Nandiswar enraged Ravan He jumped down from the Puspaka and went to meet Mahadeva But as he proceeded he found Nandiswar standing with a trident like a second Mahadeva Ravan laughed at the hideous monkey-like face of Nandi Thereupon, Nandi grew angry and said, since you laugh at my ape-like expression, for the destruction of you as well as of your brood, formidable ages will be boin on earth I could have slain you just now, but your vices will effect your ruin, hence I refrain from it

As soon as these words were uttered, the gods rejoiced in heaven. But Ravan paid no heed to Nandr's words, he said that since the mountain obstructed the course of the Puspaka, he would at once pull down the rock. Ravan then tore down the rock, the denizens of the Kailash began to tremble with fear. But Mahadeva then pressed the rock with the light pressure of his toe, and Ravan cried out under its tremendous pressure. The counsellors of Ravan was struck with panic and asked Ravan to appease Mahadeva. Thereupon, Ravan began to sing the glory of Mahadeva in devotion. Mahadeva was pleased at this and said 'since you frightened the three worlds with your tremendous cries you will be called Ravan' Ravan then prayed for weapon by

^{*} The fight is a repetition of the battle between Ramand Ravan and nothing else

which he would be able to conquer all. Thereupom Mahadera presented Ravan with a formidable sword named Chandra hash and asked him never to slight the sword in that case it would return to Mahadeva. Then Ravan go upon the chariot after praying due respects to Mahadeva.

One day when Ravan was strolling in the Himalayas he saw a beautiful young girl engaged in penance approached her and declared that such austerities were not worthy of her hearty and youth and he enquired who was Theroupon, the girl replied that she was the daughter of Rajarshi hushadhwaja and her name was Volavati Many worthy autors suel for her hands but her father wanted to marry her to Vishnu At this the Daitsa Chief Sumbha in wrath slew her father at night. Her mother burnt herself on the funeral pyro of her husband. She was henceforth engaged in prayers to revenge her father a death The cirl then asked Rayan to co away But the Rikshasa lang was souttee with love and said what was Vislang in companison with him Vedavati asked Ravan not to villify Vishing the loud of the Universe Thereupon Rayan forei bly serged her by the hair Vedavati then kindled a fire to burn herself for that insult Vedavati said. Trou wicked Villain! Since you have insulted me by seizing me by the hair I shall be reborn for your destruction though of course it is not possible for a woman to slay a wicked man. If I destroy you by my curso then the merts of my penance will be diminished. However if I have done any act of virtue if I have been devout at all then I shall be born unto a virtuous man like his daughter though not born of any woman a womb."

With these worls Vedavati entered the flame. Flowers the showered from heaven O Ram! that Vedavati is the daughter of Rajarshi Janaka and is your write. You are Vishnu lucarnate. The enemy whom Vedavati was about to destroy by the fire of her wrath, has been destroyed by the provess of your arms. This Vedavati like a flame of fire will rise (be born) again and again from the ploughed fiel!

CHAPTER V

FEATS OF RAVAN.

After Vedavati had entered into flame, Ravan, the king of Rakshasas, began to wander over the earth in his Puspaka chariot. In the course of his wanderings, Ravan saw in the province of Ushirvija, king Marutta engaged in a sacrifice with the Devas Saint Samvartta, brother of Vrihaspati was engaged as a priest in that sacrifice. Seeing that invincible Raksha, Indra assumed the form of a peacock, Yama that of a clow, Kuvera that of a lizard, and Varuna the form of a swan. Other gods too disguised themselves in the forms of different animals. In the mean time, Ravan entered the sacrificial ground in the form of an unclean dog and addressing king Marutta said, "Either fight with me, or acknowledge defeat at my hand"

Marutta asked, "Who are you?" Ravan said, he was Ravan, the younger brother of Kuvera, and that he had captured the Vimana by vanquishing Kuvera. Marutta said, "Thou art really a worthy person since thou hast conquered thy elder brother, but wait, I shall soon despatch you to the region of death"

King Maiutta with these words set out with bow and arrows At that, priest Samvartta prevented him saying that if the sacrifice remained incomplete there would come the end of his life, moreover, he was engaged in a sacred sacrifice, why should be then surrender himself to wrath? Thereupon, Marutta desisted from fighting The Raksha counsellor Shuka exclaimed victory to Ravan, and Ravan began to devour the Rishis Ravan, then, again set out in his journey After the departure of Ravan, the gods assumed then own forms Indra then addressing the peacock said. "I have been highly pleased with you, 'henceforth you won't have any fear of snakes Hundreds of eyes will adorn your tail, and when I shall pour forth heavy rains you will feel greatly delighted These are the tokens of my pleasure' Oking! Formerly the tail of the peacock was simply blue, but since that boon it came to be adorned with eyes"

Then Yama the lord of death, said to the crow I have been immensely pleased with you You will not feel the agenies of death that one suffered by ether ereatures. By my hlessing you went have any fear of death. You will live so long oxyou are not killed by man. Then Varnna said to the swan I am much pleased with you. Your colour will be white as foam and the moon. Your colour will be white as foam and the moon. You will live happily in woter. O King! Formerly the colour of the swan was not faultlessly white in every part. Luvers said to the hrand that it would always shine like gold and would be of golden hue. Thus hlossing the animals in various ways the gols retired from Marutla's sacrifice.

In the meantime Ravan went round the world and challenged every powerful chief to tattle end saked them either to fight or to acknowledge defeat Prudent and varinous kings after deliberations said that they acknowledged his process. In this way kings Dushyanta Suratha Goodhi Gaya Pursava acknowledged their defeat

Rayan then arrived at Ayodhya the capital of Anaranya and challonged the latter to fight

Anaranya was highly incensed at that heast. A severa fight ensued between the two but the Asharinos were defeated by Ravan. Ravan tannted Anaranya for his self confidence and his Ignorance of Ravan a prowess. Anaranya however meekly submitted saying. O Rakshasu! What could I do since fate la formidohlo. Why do you brag in vain. It is Time that is responsible for my defeat and you rare only an Instrument for it. But I want to speak some thing about this insult offered to the Ikshwaku line. If I have practised any religious nits at all them my worlds will come to pass. O Rakshasa! In this Ikshwaku ling there will be born a great here nomed Ram and you will meet with your death at his hands.

Anaranya then ascended the heaven and Ravan left the place

When Ravan was thus wandering over the earth spreading terror to man sage Narada appeared before him Ravan after greeting him enquired about his wolfere and the cause of his presence.

Thereupon, Narada said, "O Rakshasa chief, just wait. I have been greatly pleased with your prowess, and I have something to say to you You are invincible of the Devas and the Danavas Men are afraid of you, then why do you tyrranise over them? Who feels inclined to destroy them who are devoid of the sense of right and wrong, and are victims of various dangers and diseases? Do not destroy They are doomed to run, smitten by fate think what kind of creature man is Though they wallow in ignorance, yet they have fits of heroism Sometimes. they pass their time in merry-making, in singing and dancing and sometimes in weeping. To speak the truth, man has been doomed to rum for his affections and lust are subject to death, they live in fear of death conquer Yama, the lord of death then you will, in fact, conquer the Yama, the lord of death then you will, in fact, conquer the whole mankind "

Then Ravan said that he was bound for the Patala region, after conquering the Nagas and the Devas he would churn the ocean for nectar Narada said, "The way to the region of Yama is extremely perilous and none but you can go there"

Then Ravan agreed to Narada's request and proceeded towards the South, the region of Death When Ravan set out for conquest of Yama, Narada thought how would Ravan conquer Death, the terror of the creation, and he weut to the region of Yama to witness the thing with his own eyes

Narada hastily arrived at the region of Death and found Yama, by placing a fire before him, was rewaiding or punishing people according to their ments and dements. Yama enquired after the cause of the saint's arrival

In the meantime, the chariot Vimana was seen glittering like the sun, its bright sheen illumined the dark region of Death. In that light, Ravan saw people reaping the fruits of their actions

At one place, the minions of Yama were tying up the sinners, and they were bitterly wailing, at another place, hell-dogs and worms were tearing off the flesh, at another place, horrible groans and cries were rising from some

quarter at one place some were made to cross and recross the Vastarani the river of blood, some were rolling on heated sands some were ent into pieces. Some were huried into the terrible Raurava, and some into the nivers of sait Some were hungry some were thirsty. They were all lean and gaunt like akeletons their hairs were unkempt and their bodies stained with fiscal matter and filth. Again there were others who were regaling themselves with music and women for their virtious deeds who in life had given cows were enjoying milk, who had given food enjoying delloades, and who had given shelter obtained homes full of niches and women §

Then Rayan rescued by force all persons form hellish tortures. The sumers were delightfully surprised but the minions of Death-shorts and gohlms at once attacked Rayan for his interference and a tremendous noise was heard and a terrible confusion fell unon hell.

Warlike Ravan then discharged his arrows at the attend ants of Yama In the oourse of fighting the hosts of Yama became worsted and Yama, from the victorious shouts of the Bakshasas could understand that his followers had been defeated by Ravan Yama then himself went to fight against Bavan. Yama ascended his chanot In front of him stood Death itself with a formidable mace and by his side was the Fire—like the fatal sceptre of Time All creatures became terrified even the gods were fright

Almost all the poets have drawn upon immemorial traditions about heaven and hell representing one as the region of all sufferings and woes it is only Dante that has displayed wonderful originality in his conceptions specially about his Purgatory and Inferior of course we cannot expect such sublime and heautiful things from a third class poet-sater of the Uttara Kanda Resson has attacked the eternal gloom of hill, till in the prophetic words of Shelley.

^{-&}quot;The hour arrives when they shall be no types of things which are. Fear of hell has however a didactic value, for it has greater hold upon the popular mind than the sublime truths of the philosophies.

ened by it, but Ravan was undismayed A severe fight ensued between Yama and Ravan and it lasted for several nights Ravan pieced Death with four arrows, the charioteer with seven and with countless shafts the chest of Yama Then Death in wrath said to Yama, "O King! Just give me leave, I shall immediately destroy this wicked Rakshasa It is my nature, that whoever will come within my sight will never survive I have destroyed Hiranya-kashipu, Namuchi, Shambara, Nishandi, Vintia, Dhumaketu, Variochana, Vali,Dartya King Shambhu, Van, Ra-Jarsha, Gandharvas, Uragas, Rishis, Yakshasas, Pakshis Apsaras, and what more at the time of universal destruction I have destroyed the earth with its everything What to speak of Ravan? Yama asked Death to stop, saying that he would himself destroy Ravan With those words Yama raised his fatal Sceptre Ravan was scorched by the intense glare of the sceptre

In the meantime, Biahma appeared on the spot and said that Ravan had been rendered invincible by his own boon, so his words prove false if Yama killed Ravan Hence Yama held back the fatal sceptre Since Brahma was their chief, Yama withdrew from the field of battle and Dashagriva issued forth victorious from the region of Yama, and the gods with Brahma repaired to the heavenly region

CHAPTEL AL

THE VICTORIOUS CAREER OF BANAN

After conquering lains. Havan me the fisher asse with a Heeling body. Maricha and of here halled Havan with Joy for his great victory.

Ravan then got upon the Puspela clar & and out red into the ocean for perting into the lasts ray on the abole of the Lears. Ravan entered Bhoavail, the city of Vasuki and reduced the Napas in submission. Thence Ravan proceeded to the City of Jewels It was the leane of the Dailyas called Nivat havachas. The Italahasas challenged them to luttle. The Niva havaclas were exceedingly powerful and a terrible fight cruicel between the two.

In the meantime Brahma 13 reared and a led the hirst hamchas to deast from the fight and saled them to conclude peace with Rivan. Bivan thin made from I hip with the livat haveclus and learnt various kinds of Black Magic from them.

From that place Baran came to the city of Ashman there had a class of Daityas named Kalkeyas. Rayan with Vidyutjibha—husband of Surpanakha—destroyed the mighty Kalkeyas.

There Ravan proceeded to Varun Lori. It was White like the hallishs mountain there lived hamilhound Surabhi and from the flow of her milk the ocean of milk had been erested. I from that rose the silvery moon and Swadha of the guestors and Nectur. Rivan wheeled round Surabhi and entered the city of Varun. He was prevented by the series but he overpowered them soon

Some are of opinion that Patal means America it was called Patala because it is on the oppedite aids of Asia Some Hindu relies have been discovered in the jungles of America.

[†] A cow that could give anything asked of her

and asked them to inform Value about his challenge to a fight. At that, the sons and grandsons of Varuna became incensed with wrath and bravely faced Ravan with their men, but they were worsted in fight. Ravan then asked the sons and grandsons of Varuna to inform Varuna of his advent. Thereupon, Prahash, Varuna's minister, said, that Varuna had gone to Brahmaloka for hearing music. Then Ravan proclaimed his name in the city and issued forth elated with the joy of victory;

In this way Ravan loamed about the earth, spleading terror to all Whenever he found any beautiful woman he forcible abducted her putting her relations to death. As the ocean is swelled by the waters of the livers, so tears of desolate women filled his charlot. Dark tresses of these captive women were long, faces like the moon, bleasts hard and plump, their waists slim, hips heavy, and their colour was like gold. They looked like so many daughters of the gods. Their sights rendered the charlot hot. They all looked sad, each one was lamenting her lot. It is a sin to abduct another's wife, and Ravan was doomed for this act of imprety.

Ravan thus came back to Lanka after conquering the

In the first episode, Ravan encountered a terrible, dark man who challenged him to a fight. Ravan grew nervous and was frightened by his very sight. That man was a sentry of Vali, Ravan appeared before Vali, kept under bondage by Harr. In the second episode, the, sun-god acknowledges supremacy of Ravan. In the third episode Ravan fought with King Mandhata of Avodhya in the chandraloka, and at last peace was concluded between the two by the interference of Maharshis Pulastya and Galava. In the fourth episode, when Ravan was about to smother the moon, Brahma appeared and asked Ravan to desist and gave him a Mantra to avoid death, the mantra consists of a hymn to Mahadeva. In the fifth episode, Ravan met with his defeat at the hand of Kapil, whose each and every limb seemed to be a god transformed into it!

[†] Five episodes have been interpolated after this



Ravan said, "you have not done well by worshipping Indra and other Gods with sacrificial things. However, what is done can not be undone. Now let us return home."

Then Ravan, Indiant and Vibhishan entered the palace and got beautiful women down from the chariot. Seeing Ravan greatly attached to those women, Vibhishan said, "You have committed such sinful acts for the destruction of your family and fame. You have forcibly abducted all these women by causing pain to others, but here warlike Madhu has taken away Kumbhinashi."

"What is all this?" said Ravan, I do not know anything about it"

"This is the result of your own misdeed," angrily replied Vibhishan. Malyavan is the elder brother of our maternal grand-father, Sumali Kumbhinashi is his grand-daughter and the daughter of Anala, our maternal aunt, hence she is our sister. Madhu has taken her away by force. At that time, Indrajit was engaged in sacrifice and myself in meditation in water, and Kumbhakarna deep buried in sleep. When I came to know of this, I forgave Madhu, thinking that our cousin had got a worthy spouse"

Ravan was beside himself in rage and issued orders for immediate mobilisation against Madhu. The Mighty Rakshasa army got ready for the fight. Indrajit was in the vanguald, Ravan in the middle and Kumbhakarna in the rear. Vibhishan remained in Lanka. Seeing them going against the Gods, the Daityas who were sworn enemies of the Gods, started against the latter.

Ravan on reaching Madhupur could not find Madhu, but his sister Kumbhinashi threw herself in fear at the feet of Ravan Ravan pardoned her and asked what he could do for her Kumbhinashi asked Ravan to spare her from the pangs of widowhood Ravan granted her request and asked where Madhu was Kumbhinashi then roused Madhu from sleep and introduced Ravan to him, she asked Madhu to help Ravan—his brother-in-law in his campaign against the Gods Madhu agreed and appeared before Ravan and asked him to accept his hospitality

Ravan then encamped his army on the Kailasha mountain

CHAPTER VIII

THE EPISODE OF BAMBHA

The sun was set and the white moon shons over the hill The army was enjoying the sweet balm of sleep that time, Ravan got upon a prak and surveyed all round him Ravan sav at a distance bright clusters of Karnikar Kadamva Vakul Champaka Asoka Punnaga Mandar Chyuta Patal Lodhra, Priyangu Arun hetaka Tagar Piyale and other forest flowers decorating the valley Kinnama were singing sweet songs of love and intoxicated Vidyadharas were sporting in amorous dalliance with women with eyes red with wine. The nymphs were sing ing at the court of Kuvera and their silvery notes like the sweet jungling of bells, could be heard. Summer flowers were fluttering in the breeze and filled the whole place with their rich fragrance, and many blossoms loosened from their stalks silently covered the green Sweet scented breeze began to fan the amorous flame of Rayan Rayan was them completely under the spell of sweet music the beauty of flowers and the hill and the touch of the delightfully cool Ravan heaved windy sighs again and agam

At that time Rambha beautiful bic the full moon was going through the army line. Her body was sincered with sanial, and her head was crowned with a garland of Man darn flowers. She was going to enjoy herself with the gods. Her heavy hips were adorned with strong grille her eyes were beautiful as if inviting amorous sports. With Bandal pasts and ornaments of summer flowers she looked like a second Lakshmi. She had a thin hine oloth in her wearing. Her face was like the moon, brows drawn like two bows thighs round and tapering like the trunk of an elephant and palms soft like tender leaves. Ravan was at once amitten with lust and caught hold of Rambha cast down with shyness. Ravan asked. O my beauty! Whither are you tending your steps? For whose enjoyment are you going? Who is that fortunate person? Your lips

are sweet and fragrant like the petals of a lotus, who will drink their honey? Your breasts are like two golden pitchers, hard and brautiful, who will enjoy their delightful touch? Your thighs are like two golden pillars, who will mount over them? None amongst the gods is fortunate like me, you should not, therefore, leave me behind. Just take your rest on the rock. I am lord of the lords of the heaven. Please fulfil my prayer."

Rambha trembled at these words of Ravan. She said, "Be propitious to me You are my object of reverence I am, in fact, your daughter-in-law"

Ravan said, "If you be my son's wife, then you are my daughter-in-law indeed"

Rambha said, "Nalakuvera is the dear son of Kuvera, your brother, that Nalakuvera has sent for me and I am going to him. He is virtuous and he is waiting for me. Kindly let me go."

"O my beauty! You are describing yourself as my daughter in-law, singifying thereby that you are the only wife of your husband. But nymphs have no husbands, even the Gods treat them as their wives."

With these words, Ravan threw Rambha down on the ground and began to enjoy her

After her release from Ravan's embrace, Rambha looked like a river rendered turbid by- an elephant. Her tresses became loose, her garland and ornaments slipped from her Rambha came to Nalakuvera threw herself at his feet and narrated everything to him.

Nalakuvera then by his Yogic power found out the truth and uttered a deep eurse on Ravan My gentle woman! Ravan has used force upon you against your will, hence forward if he uses force upon any woman against her will, his head will instantly burst into pieces"

As soon as the curse was uttered, shouts of jubilation were heard in heaven, and all chaste women were extremely delighted at Nalakuvera's curse

CHAPTER IX

BATH ABITYST BEAUTY

Ravan then arrived at Indraloka. Indra grow anxious at the news of Ravans arrival and asked Adityns and other gods to get ready to fight against Ravan.

Indra being greatly smitten with fear west to Vishnu for his advice as how he could win victory over Rayan Vishnu said, that Rayan was invincible on account of Brahms shoon so he could not accode to Indra request to destroy Rayan. Vishnu assured Indra that he would kill Rayan atterwards, but not now Ho advised Indra to fight seamst Rayan in the meantime

Then all the gods gathered for fighting against Ravan and terrible battle commenced between the Gods and the Ravanasa. Both were inexhaustible in battle

Indra his son Jayaota fought bravely along with the Vasus and other Gods. Bot Meghnad was more than a match for them. He smothered all the gods by his wonderfol mowess.

Indra fought resolutely against Ravan but in vain Meghand availed himself of his Black Art and made him self invisable Indra became exhausted and Meghand took him captive by his magio. Then the Rakshasas ceased from fighting and Ravan and Meghand repaired to Lanka with Indra as their prisoner.

After the defeat of Indra by Meghnad all the gods headed by Brahma came to Lanka Ravan was then scated in the throne-room surrounded by his son and brothers.

Brahma said, "My boy Ravan! I have been much pleased with your son Meghnad he has conquered heaven by his provess I have been really astonished by his valour and generosty Meghnad will henceforth be known as Indrajit. He will be invincible in war now release Indra and tell me what do you want from the gods for this release.

Indrajit said, "O Lord! Give me immortality as ransom for Indra's release"

Brahma said, "There is none immortal on earth, ask for some other boon"

Indrajit said, "O, Lord! If I do not get immortality, then I ask for another boon for the release of India when I shall worship fire with due rites, and shall set out for the conquest of my enemies, a chariot yoked with steeds will use from fire and none will be able to slay me so long I shall be seated in that chariot, but I shall be destroyed, if I be engaged in fight before the completion of my worship with due rites. Everybody asks for immortality by virtue of Tapa, but I wish to attain that by my valour

Biahma said, "My boy! Your player will be gianted" Indra was then released, and the gods went to heaven with India

From that time India became morose and pensive Biahma then told Indra that his defeat was due to the curse uttered against him by Gautama, for his violation of Gautama's wife, Ahalya Biahma asked Indra to perform the Vaishnava sacrifice and he would be purified by it He further told India that his son, Jayanta was alive living with the Danava king, Puluma India performed the sacrifice and began to rule over the heaven

Ram and Lakshman expressed their great surprise and admitted that valour and prowess of Indiajit were indeed wonderful

Vibhishan observed what sage Agastya had said was perfectly true

CHAPTER X

RAVAY S DISCONFITURE

Ram then asked Agastya. When Ravan was thus tyrranising over the world was there no hero living ? Was there no hishatriya king

Agastya said Once upon a time Ravan arrived at Ma hishmaticity Its king Arjun was formidable like Firegod When Ravan reached the city the Haihaya king was out and was sporting with women in the Narmeda stream Ravan then came to the Vindhya mountoin hering that Arjun was sporting with women in the Narmeda Ravan then came to to Normada. The river Normada lay before him like a heautiful woman—the flowery plants on its bank were its scart Chakravaka couple its hreasts spacious hanks its thighs rows of ducks and swans its girdle pollons of flowers its cosmetic feam its white cloth and the blooming follows its even!

Ravan got down from his chariot and entered into the pleasant stream for bath Ravan greatly admired the beauty of Narmoda. Hossked his men to take their bath and himself began to worship Siva on its hank.

At a little distance from that spot Arjuna was sporting with women. Arjun stopped the current by the force of lissams. The river swelled up and water rose above the banks. Ravan enquired of his men about the cause of this suddomnies of the river. Buke and Baran Ravans advisers reported to Ravan about the real cause. Ravan then went to fight against Arjun and challenged him to a fight Arjun's followers asked Ravan to secopt their hospitality for the might snd to fight in the morning. But Ravan's followers asked Ravan to secopt their hospitality for the might snd to fight in the morning. But Ravan's followers overcame their resistance, when Arjun heard of the defeat of his men he was beside himself in rage he at conce chased the Rakshasas with his made. Ravan cause forward and began to fight with all his might but Arjun became victorious and entered his city taking Ravan a prisoner with him.

Sage Pulasta heard of Ravan's discombiure and bring moved by fatherly affection came to Arjun and prayed for his release. Arjun considered himself fortunate for his visit and once agreed to Ravan's release. In this world there are mighty people, but there are mightier, so a prudent man should not despise any body."

Ravan soot forgot the ignorman of defeat by being well treated by Arjun, known as Kartavnjarjun. He was again out in his conquering tour and arrived at Kishkindhya At that time, the king of Kishkindhya, Vali, was not in the city, but was engaged in meditation and in evening-rites on the shore of the Southern Sea Rayan hastily arrayed there, but Valugnored his presence as the lion does that of a rabbit. Vali then thought of taking Ravan within his grasp and to repril to other three seas with him Rayen came near Vali. Vali remained silent, he did not break the chanting of Vedas, but silently took Rayan in his clutch and rose into sky Followers of Rayan ran after Vali, to release Rayan form Vali's grasp Vali performed his Sandhya rites on the banks of the four oceans without any hurry, and after that, Vah arrived at the garden of Kishkindhya and released Ravan from his clutch was greatly surprised by Vali's proviess and contracted friendship with him, in presence of sacred fire provess was unlimited, but you have killed that Vali"

Ram then humbly submitted that undoubtedly Ravan and Vali were exceedingly mighty, but their might could not be compared with that of Hanuman, and he cited the heroic deeds of Hanuman

Agastya agreed with Ram, but said that Hanuman was ignorant of his own plowess due to a curse. Agastya then said how Hanuman after his both, jumped for catching the bright sun thinking it to be a red ripe fruit. At that, Rahu was mightily frightened and informed Judia about the encroachment upon his ancient region. India came out in hurry. Hanuman again jumped for Rahu, Rahu moved away in fear. India not finding Rahu struck Hanuman with his thunderbolt. Wind-god was greatly angry at this and began to injure the creation. Brahma then brought about a conciliation between the two



CHAPTER XI

DEPARTURE OF THE CHIEFS

In the morning, Ram was roused from sleep by the chantings of the bards, who sang his praise, and after morning ablutious, sat upon his throne and appeared like a second Indra. He then looked after all the works of administration in details

King Janaka who was stopping at Ayodhya returned to his own capital

Then Kashiraj went to his own capital, and after him, three hundred princes, being honoured by Ram, went to their respective places. They were called by Bharat for Ram's assistance, and they regretted that they could not be of any use to Ram because the fight was over. They offered rich presents to Ram

There are again four interpolated episodes. In the first episode, Ram asked, that Riksharaj was the father of Vali and Sugriva, but who was their mother? Agastya said that a monkey was born out of two drops of tears that automatically dropped from Brahma's eyes One day, he saw his shadow on water in the Sumeiu He took it for an enemy and plunged into the lake to fight against it The monkey was at once metamorphosed into a beautiful Indra, as he was passing by that-place, became highly infatuated by her rare beauty, and his seminal fluid fell upon that damsel's head, from that Vali was born' Later on, the sun-god was greatly incensed by her beauty and his seminal fluid fell on the shoulders of that woman; from that Sugriva was born After that, the damsel was again changed into a monkey The momkey, Riksharaj, then took his two sons and went to Brahma Brahma' assigned to him the kingdom of Kishkindhya, full of flowers and fruits In the second, third and the fourth episodes, Agastya narrated the secret cause why Ravan abducted Sita Ravan once heard form Sanat Kumar that whoever is slain by Hari, enjoys eternal bliss, so His wrath is a blessing in

Ram by his cordial friendship and rich presents personally honoured Hanuman Sugrava Angada \cela \text{Als} \text{Koshar: Gsodhamadan Kunnd Soshens Panasa Mainda Dririda Jamruvan, Gavaksha Vinata Dhumra Valimukha Prajangha Saunada Darimukha Dadhimukha Judrajann and other \text{Annar chiefs. They all stayed with him for soveral months.}

One day Ram told Sugnivo to repair to his own king dom snd to rule there in peace and prosperity. He also told the same thing to Vihhishan. The Vanaras and the Rakshamas them began to praise Rain for his nobility and generosity.

Bot Hunuman said O hing! Let me mind ever remain devoted to you and let not my feelings undergo any change. Let me live so long the story of lain will last Let the uymphe always sing to my cars the glory of your divine hic. I shall chase sway the sorrow of separation from you by that song as the wind drives away the clouds."

Ram then stood up and embraced Hanuman in deep mention and said Your desire will be fulfilled. So long my story will continue you with your reputation will coilst. For each and every set of help rendered by you I should pay you with my hite and for all your acts I shall over remain grateful to you. A man wants return for his services in times of difficulty. Let no danger or difficulty befall you at any moment. Let all your help end with my body."

With these words Ram took aff a shining necklaca from his neck and put it on Hanumans. Vith that necklace Hanuman looked like the Sumeru hill bright with the silvery rays of the moon.

disguise Sanat Kumar said that none can see Harl except those who receive His blessing. But Harl would be born as Ram and Lakshini would be born as Sita. Ravan then thought of mourring emitty of Ram and decided to abduct Sita. In the fifth opisode Agastya described how Ravan was smothered like an worm hy an amszon of Shetadwipa.

All then in deep reluctance took their leave of Ram, and each one felt sorry, as one feels when parting with life

After the departure of the Vanaras, Ram with his brothers passed his days in happiness and peace.

CHAPTER XII.

DIVERSIONS OF RAM.

One day, Ram heard a sweet voice from above "O King! Just look up to me, I have come back from Kuvera's place, and my name is Puspaka Kuvera has been greatly pleased for the destruction of Ravan and his brood, he has, therefore, asked me to come back to you and to carry you This will give him great satisfaction, so please accept me"

Ram then accepted; the Puspaka and told the Puspaka to 10am in the sky at its own will, Puspaka then went to its own place of desire

Bharat then said to Ram, "O, worshipful lord! You are a god, during your reign even non-human objects have obtained power of speech! For a long time, people are free from disease, even old people have not died Women deliver good sons. All are hale and hearty. The citizens are extremely happy. The clouds rain in due time and the wind always blows favourably. All peoplecitizens and countrymen alike—say, let us always have such a king."

Ram was greatly pleased at these words of Bharat.

Once Ram, entered the Asoka garden, full of blossoms and fruits It was vocal with the sweet notes of various biids. The garden was encircled by a moat The trees of

the garden seemed to vie with each in the rin the profusion of flowers. The ground was covered with flowers like the sky with the stars

Entering the Asoka Ram sat npon a marble seat cover educts a fine coverlet and gave Sita pure Mairrya wine to drink. At that time the serrants irought well cooked meat and various kinds of truits. Beautiful kinnaris and avanphs intomicated with wine and adorned with jewels and ordinents began to regain Ram with their songs and dancing Ram thus passed long time in enjoyment. He looked after royal busines in the forenoon and passed the end of the day in the herem. Janki too pa sed the fir half of the day by attending on her mothers in law and then after vearing fine appared went to Ram as Sachi went to Injira. Ram was greatly pleased with her sight.

After sometime Ram asked Bita. My darling ! I find all the symptoms of pregnancy in you tell me what is your desire what can I do for you?"

Janaki with a gentic smile said My Iond! I wish to revisit the sacred hermitages of the Rishis and want to go to those holy men I wish to spend at least one night in their hermitage. This is my heart's desire."

Ram said Your desire will be satisfied you will start even tomorrow for the hermitages " Baying this Ram left Janaki for the Audience Hall

When Ram was seated in the Central hali many accomplished men came and gathered round Ram They beam to indulge in various jokes and lively talks. Booy Madhumatta, hashyapa Mangala kula Buraji Kalia Bhadra, Dantavakra bumaghada and othera were engaged in mirth provoking conversations.

CHAPTER XIII

THE ACCUSATION

When the courtiers were engaged in merry talks, Ramasked, "Tell me, Bhadra! What is the current topic of the people in the country? Do they speak anything about Sita? What do they say about Bharat and Satinghna? What do the people speak about mother Kaikeyi? Do they always talk about their king!"

Bhadia then respectfully submitted, "When the citizens speak anything about you, they always say good things about yourself They often talk of your victory over Ravan"

Ram then asked, "Tell me, Bhadra! What the citizens say? Tell me everything good and evil. I shall then act accordingly, do what is good and avoid what is wrong. Tell me everything without any fear or reserve"

Thereupon, Bhadra with joined palms said, "Hear me then! O, Lord! What the citizens say everywhere say that building a bridge over the sea is an unheard of feat. they have not heard of any such thing about the former kings, or about the gods, or the Danava Ram has destroyed formidable Ravan with his powerful hosts rescued the Rakshasas, Vanaras and the Bhullakas into submission He has rescued Sita and brought her home by keeping back jealousy We know not how strong is Ram's desire for the company of Sita! Ravan forcibly abducted Sita, took hei on his lap and kept her in the Asoka forest Sita was under the power of the Rakshasas. We know not why Ram did not despise Sita? People always imitate the doings of the king, henceforth we shall have to forbear all such lapses of our wives This is what they speak about you in the city and in the village"

Ram was extremely pained by these words and he asked his friends to tell him if that was true or not? Then all bowed to the ground and said in a body "O, King! Nothing of what has been submitted by Bhadra is false."



famous report has greatly pained my heart. He lives in hell about whom evil reports are spread. Everybody hates illfame and worships fame. Every noble man aspires after fame. Not to speak of Sita, I can even give up my life for fear of infamy. I have been plunged into an ocean of sorrow for this piece of ignomony. I have not suffered greater pain in the past. So, my brother take Sita to-morrow morning in the chariot driven by Sumantra and leave her in some other country."

"On the other side of the Ganges, stands the sacred hermitage of Valmiki on the back of the Tamasha Go and leave there Janaki in some secluded place. Keep my words Don't request me anything about Janaki. Go now, there is no need of discussing good or evil. I shall be greatly offended if you want to dissuade me from this. Swear by my feet, not to speak to me anything about it. I do entreat to consider, that whoever will speak anything about it, will be reckoned by me as my great enemy for standing in the way of my wishes. If you be one with me, keep my request go and abandon. Sita in some deserted place, and thereby keep my prestige. Formerly, Sita told me that she wanted to visit the hermitages on the banks of the Ganges, now fulfil that desire."

Saying these, Ram left his brothers and hurriedly entered his room with tearful eyes and panted heavily with a sorrow-stricken heart

CHAPTER XIV

THE PURE.

When the night was over Lakshiman with a dry coun tennes sorrowfully asked Sumantra to yoke fast horses to the chariot and make a cet within the chariot for Sita

According to royal directions. I shall take Sita to the hely hermitages of the Rishis so fe oh the clariot soon."

Sumantra in no time got the chartor ready and brought it before Lakshman

Then Lakshman went to Sita and said Worshipful lady! The king has accorded to your request. He has asked me to take you to the hermitages on the bank of the Cangs and at the royal command I shall soon take you to forest inhabited by the Rishs. "6"

Hearing this Janaki was mightily pleased and got herself ready for setting out Taking a lot of precious jowels and costly apparel bits said. I shall distribute these amongst he wires of the Rishis."

Lakshman approved of Sita's proposal and got upon the chariot and thinking of Ram's direction he asked the charioteer to drive the chariot fast

In the meantme Janaki said My boy I see various our portents on all sides. My right eye is throbbing and my limbs are trembling all over My mind seems to be uneary I feel great anxiety for Ram The whole world appears almost vapid to me. Is not your brother Ram, well? Are not mothers in law doing well? Has any ovil befallen on the people?"

With those words Janaki with joined hands prayed to gods for their well being

Hearing of ovil portents, Lakenman with a sorrowful

[°]Is this not a he? However great the compulsion might be it is anything but truth and does not in fact fit in the Lakshman's horore conduct

heart, but with a cheerful countenance, said, "O, Worship-ful lady! Everything is all right"

Lakshman then passed the night in a hermitage on the bank of the Gomati On the following morning, he asked Sumantia to bring the chariot, saying "This day, I shall stand the descent of the Ganges like the Himalayas on the head"

Sumantra got the charlot leady and asked Janaki to get into it Then Sita mounted the car with Lakshman

The sacred Ganges was flowing at a short distance. Lakshman after covering a distance of half-a-day's journey, began to cry aloud at the sight of the Ganges

Seeing Lakshman that stricken with sorrow Janaki asked him most affectionately, "My boy! Why do you cry arriving at the bank of the Ganges, the object of my desire? Why do you make me sad in moments of delight? You do always live near Ram, do you weep because you could not see him during last two nights? Ram is dearer to me than life, but, to speak the truth, I have not been cast down with sorrow like you. Don't be so unnerved with sorrow. Help me to cross the Ganges and show me the heimits. I shall spend one night in the hermitage and after distributing the clothes and jewels, shall go back to Ajodhya, My mind too has become restless for the sight of Ram.

Then Lakshman wiped off his tears and called the boatmen before him Boatmen came and informed him that everything was ready

Then Lakshman boarded with Janaki a spacious craft brought by the Nishadas He then asked Sumantra to wait and asked the boatmen to steel on

At last, they reached the other bank of the Ganges Lakshman then with tearful eyes and joined palms said, "O Worshipful lady! My heart is wrung with somow Worthy Ram is wise no doubt, but since he has employed me in this affair, I shall surely be odious to the people This day, I would prefer death. It is not at all proper for me to have any hand in this ignominous deed. Be good to me please do not take any offence with me"

With these words Lakshman fell prostrate un the ground.

Then Janaki seeing Lakahman praying for his death said with tears, My boy! I can't understand anything just tell (rankly what the matter is My you are see and anxious? Is not the royal master well? Has he requested you for anything for which you so much repent! command you to tell me everything without any reserve."

Lokshman ohedding meessant tears replied with a down cast look "O worshipful lady! The king laving heard the great scandal that has a prend about you both in the city and in the country has reported only to me What he has kept secret in his heart I can not possibly disclose that tu you. I ou were proved to be absolutely pure even in my presence still the king has alandoned you in fear of scandal Do not think that he suspects you in any way. This is the royal command and it was your desire too fur these two things I shall leave you in the hermitage. This is the sac red hermitage of Valmiki on the bank of the Gonges Famous Valmiki was o close frend of my father king Dasaratha. Live here under his shelter. Pa's your days in devotion and chastity thinking of Ram. Good will betidu you of the end."

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^{*} The desertion of Sita was not an incident in the original pape of Valmiki but its pathetic tale has so deeply influenced the popular imagnation that most of the readers find it difficult to dismiss it as a pure myth though the whole of the Uttarakanda is palpably a later addition redundant to the opte This opisode of desertion has of course, one hanced the glery of divine Sita. Perhaps it is the only justification for the wistence of the Uttarakande

CHAPTER XV.

SITA'S SPEECH

Sita fainted at these terrible, cruel words of Lakshman After sometime, when she regained her consciousness, she said with tears, "Lakshman! God has created me for I have been suffering and meeting with soriows ever since the beginning of my life I don't know what great sin I committed in my prior brith, or to whom I caused pangs of separation, that my lord has abandoned me, though I am chaste and devoted to him Formerly, I could bear all the hardships of a forest-life beacuse Ram was by my side, but how shall I hve alone in this asylum? To whom shall I speak my sorrows? What shall I say to the hermits when they will question me, what ignoble act did you commit for which noble Ram has deserted you? O Lakshman! Certainly I would have drowned myself in the Ganges, if Ram's child was not within my womb do what you have been asked to do Leave this miserable woman and obey the royal command But let me tell you a few words, just listen to them Convey my respects to my mothers-in-law, then after due greetings tell my loyal lord that I am tholoughly devoted to him and my character is stainless. I have great respect for him and I know that he has abandoned me in fear of public He is the highest goal of my life and it is my , duty to purge him from all stains of ignomony the virtuous king that he should look upon his people as It is his noble he does, with affection as to his brothers duty, and that he should rule justly over the people I shall not grieve even for a moment even if I lose my life should act in the manner by which he may be free from all calumny Husband to a woman is her highest lord, friend and preceptor A woman should even sacrifice her insignificant Infe for the good of the husband Lakshman! This is all what I have to say Tell all these to the loyal master.

Just mark the symptoms that I am carrying at this moment"?

Lakshman dthen sorrowfully bowed down at Sita's feet Lakshman coul no utter anything because he lost his power of speech and end aloud. Lakshman v heeled round her and after some thought said. O worshipful lady what do you say? I have nover gazed upon you except on your feet. How can I see you now in the absence of Ram?

With these words Lakshman again bowed down to Janaki and got upon his best. He asked the beatman to steer on and soon crossed the Ganges. On reaching the bank he got upon the chariot dazed and benumbed with sorrow.

Hero Sita was rolling in the dust Lakshman repeatedly looked at her as he was dragging himself forward Lanshi too repeatedly looked at Lakshman. As soon he was out of sight Sita was overwhelmed with sorrow and cried aloud in that deep forest resonant with the pea cock series.

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[&]quot;Site is rightly cautions so that sho in , not be charged with further calumny

CHAPTER XVI.

VALMIKI OFFERS PROTECTION.

After sometime, the heimit boys seeing Sita crying in the forest, run to sage Valmiki, and after bowing down at his feet, they said, "O Lord! An exceedingly beautiful woman is crying in the forest. We have never seen her before. She is beautiful like Goddes Lakshmi. She must be the wife of some notable person. Come and see her She seems to be a goddess descended from the sky. We saw her weeping bitterly by the side of the river. She does not look like an ordinary woman, just come and receive her cordially. She is near the hermtage come and protect her."

Virtuous Valmiki could ascertain everything by his yoga, and after deciding what to do, he directed his steps towards Janaki

On arriving at the bank of the river, Valmiki found Ram's spouse, Janaki, crying bitterly Valmiki then spoke to her in sweet and gentle words

"My daughter! You are daughter-in-law of king Dasarath, dear consort of Ram, and daughter of Janaka I could ascertain beforehand that you would be coming to this forest. I know the cause of your arrival, and I also know that you are pure and chaste. Be now comforted. You live near me. Helmit-woman live at a short distance, they will receive you like their daughter. Banish your fears, accept my hospitality, and live in my asylum. Don't be sorry, think it as your home."

At these words, Janaki bowed at Valmiki's feet Valmiki then proceeded towards his hermitage and Janaki followed him. Hermit-women seeing Valmiki with Janaki welcomed him with respect and asked what they could do for him. Valmiki said, "This lady is the consort of noble Ram, daughter-in law of King Dasarath and daughter-of Janaka. She is of pure character, but she has been deserted by Ram. Now she is under my protection, so for her

own worth and for my request she is worthy of your respect. Look after her with affection and care."

With those words Valmiki left Janaki in charge of the hermit women. Here Inkshman felt greatly pained whom Sita entered the hermitage of Valmiki Lakshman then addressing Sumantra and Look Sumantra! What pain is in store for Ram for alandoning Janaki. What can be more punful to him than deserting a pure devoted wife? Perhaps It is due to fate. Who in his wrath can destroy the Rakshasas Candharras is himself ruled by Fate! Formerly, Ram passed nine years in the Dandaka forest and five years in other forests at the wish of father but this desertion of Janaki in compliance with the wished of the citizens appears to be more painful. I know not what good will be achieved by yielding to this unjust wishes of the people.

Hearing Lakshman's worls Samantra sud O prince! Do not be sorry for Jansh. The Brahmans long before told your father that Jansh; would thus be hujished and that Ram would he miserable throughout his life. He would suffer pan's of separation form his dear ones and would foresto you. Bharat and Sitroglina. One day when hing Dasarath wanted to know about your future Maharah Darrasha said all there to hing Dasarath. At that the king asked me not to disclose there thing to any body elso, longhi to doey the king and you would not have heard it if you were not too eager. Late is supreme. Though the king forbade mo not to disclose but I have violated his orders. Remore your sorrows. It is due to fate that you are suffering now. But fate is incomprehensible. Don't tell all these to Bhryat and Struptha."

Lakshman after hearing these significant words said tell me Sumantra! What the real truth is

CHAPTER XVII

EPISODE OF BHRIGU'S CURSE

Sumantra said, "O, prince! Formerly, Atri's son Maharshi Duivasha, lived in the hermitage of Vasishsta on account of Chaturmashya penance. At that time, King Dasaiatha, went to see Vashista. Sage Durvasha was seated by the side of Vashista. Dasaiatha respectfully greeted both the Rishis. They welcomed him with things of hospitality. Dasaiatha took his seat. It was then mid-day, and they indulged in various kinds of pleasant conversations, in the course of which King. Dasaratha asked Durvasha about his own longevity, that of his sons and about the longevity of the sons that might be born of Ram.

Durvasha thereupon said, "O King! Just listen what took place in the war between the Suras and the Asuras The Daityas being worsted by the Devas sought protection of Bhrigu's wife, which the latter promised to the Daityas At that, Vishnu was greatly incensed and cut down the head of Bhrigu's wife by his disc. Then Mahaishi Bhiigu cursed Vishnu in rage to be boin as a man and to suffer the pangas of seperation from his wife for a definite period Mahaishi Bhrigu became penitent for his cuise and thinking that his penance might be vain began to worship Vishnu Then Vishnu was propitiated and agreed to suffer from Bhigu's curse Vishnu for that curse has been born as your son and he is known as Ram Ram will suffer from the curse of Bhrigu He will rule for a long time in Ayodhya, people will be happy for serving him and he will go to the Brahmaloka after ten thousand and ten hundred He will perform many Aswamedlia sacrifices at great cost and two sons will be born unto him of Janaki This is what sage Durvasha told King Dasaratha about Ram I have heard this, and Vasishta kept it so long as secret Now, don't be sony for Sita and Ram"

Lakshman was greatly relieved by Sumantras words and praised him much. They then passed the night on the bank of the Keshi river on the following morning Lakshman resumed his journey and arrived at Ayodhya

Lakshman with a cast down look entered the palacogate. On entering he found Ram scated and shedding incessant tears. He bowed at Ram s feet and said I have left pure Janaki at the hermitage of Valmiki O worshipful iord! Be not overwhelmed with sorrow it is due to evil time A wise man like you never laments for loss. You see all savings end in loss all rises in fall all compositions into decompositions and life into death Hence a man should not be too much addicted to his wite children or friends and relations or to wealth for their loss is inevit able. It is quite easy for you to control your mind and benish sorrow from your heart A man like you is never moved by all these things. If you lament Janaki s loss in this manner then the scandal for four of which you have banished, Janaki will again be uppermost in the city. Be patient and banish your weakness.

Then Ram with great satisfaction said. What you say is true henceforth I shall devote myself to the work of administration. All my sorrows have vanished. I have nadoratood everything by your pleasant words."



^{*}In the original is delighted

CHAPTER XVIII

RAM AS A STORY-TELLER

Ram then said to Lakshman, you are intelligent and there is none more friendly to me than you I now ask to do For the last four days, I have not done any royal duty, so call now the ministers, the priests and all the people who have business with me. The king who does not daily look after the administration, is doomed to It is said that there was a king named Nriga, once he gave millions of cows with their calves to the Brahmins Amongst those there was a cow that belonged to a Sagnika Barhmin That Brahmin after a long search found out his cow in the possession of a Brahmin at Kanakhal dispute broke out over the cow between the two Brahmins Both then came to Nriga for decision, but King Nriga could not be found When after waiting for many days they got the sight of the king, the Brahmins in anger cursed him to be transformed into a lizard and to live unseen in a hole When Visnny would be born as Vasude va in the line of Yadu, he would redeem the king from the Now that King Nriga is suffering from that terrible In truth, quarrels occur on account of injustice curse of the king Let all people come to me"

Lakshman then asked about the fate of Nriga Ram said that Nriga got his son Vasu installed on the throne, dug three holes to live comfortable in summer, winter and rains Nriga then entered the hole

Ram said that he had narrated the story of Nriga and if Lakshman desired he might entertain the latter with other stories like that

Lakshman said, "O worshipful lord! The more I hear such wonderful stories, the more curious I glow"

Thereupon, Ram began the story of Nimi Nimi was the twelfh son of Ikswaku^r Nimi performed a great saciifice and asked Vashista to officiate as a priest But as Vashista was engaged in performing a sacrifice of Indra, he asked Nimi to wait But without waiting Nimi asked Gautama to officiate as a priest. Vashista on seeing Gautama acting as a priest was greatly incomed and asked for an interview with the king Vashista cursed Nimi with death and Nimi too uttered the same curse against Vashista.

Lakshman asked how Nimi and Vasista after death could live in their bodies again?

Vashista then approached Brahms for getting back a corporal body. Brahms then asked Vashista to enter the energy left by Mitra and Varan

Then Vashista speedily repaired to the ocean. At that time Varun and Mitra were living together. At that time beautiful nymph Urvashi came to them. Varun at her sight was smitten with love and asked for her company Urvashi said that Mitra had first asked for that Then Varun was smitten with love and said. O beauty! I shall then cast my seminal fluid discharged at your sight into that matcher made by the gods. If you do not allow me to joun I shall relieve myself in this way."

Urvashi was greatly pleased with Varuna's words and said that though her body belonged to Mitra but he heart belonged to him. After that Varuna emitted his fire-like energy into the mether. Then Urvashi spicared before Mitra. Mitra was greatly singry at this conduct of Urvashi and he oursed her by which she was to her for some time on earth. She would then be a spouse to Pururava. Pururava was the son of Budh the king of Kashi. Pururavas son was Ayu and Ayu's son was Nahush who ruled in heaven for a long time when Indra became exhausted in his was against Virtira.

Two Rishis were born of the grminal seed cast by Varuand Mitra into the picther. First Agastya rose from that picther and as he issued from the jar he said to Mitra. I am your only higher som." Saying this he went away. Before Varr. cast his sminal fluid into the jar that contained the seminal fluid of Mitra. After some

^{*} Is thus the way m wh h Fam should speak to Lakshman?

time from that admixture of Varun's and Mitra's energy, the sprited priest of the Ikshaku line, Mahaishi Vasista was born. I have related you the story of Vasista, now I shall speak about Nimi."

"Seeing Nimi dead, the Rishis did not refrain from the sacrifice. They decorated Nimi's body with garlands, covered it with cloth and placed it in an oil-can. After the sacrifice was over Maharshi Bhrigu restored him to life. At that even the gods were pleased and they said, "O king! Ask for any blessing, and tell us where shall we keep your bodily soul (Jivatma), Then Nimi's soul replied "O gods! I shall live in the eyes of all creatures"

The gods agreed and said "you will visit every eye in the form of air. And from this time there will be winks in eyes"

Then the gods departed After that, the Rishis for the birth of Nimi's son began to rub Nimi's body like a piece of fire drilling wood, and from that Mithi was born from Janan. Janaka is his another name and as he was born of a dead body he is known as Vaideha."

Lakshman then questioned Ram why Nimi while engaged in a sacrifice, did not forgive Vasista! Ram then said that every body had not the same power of forbearance and he illustrated his remarks by nariating the story of king Yayati who had two wives Sarmistha and Devayani Puru was born of Sarmistha and Yadu of Devayani Yayati was more devoted to Sarmistha At that Devayani summoned her father Maharshi Bhargava who cursed Yayati with perpetual old age

Yayatı then being inflicted with old age, asked his son Yadu to take over his infirmities of old age. Thereupon, Yadu said that Puru was his dear son, let him take over the infirmities of old age. Yayatı then asked Puru to take over his old age. Thereupon, Puru said, "I consider myself blessed to-day, I shall obey your commands."

After a long time Yayati asked Puru to return his old age to him Yayati then gladly took back his old age, and cursed Yadu that since he was disobedient grim Rakshasas

⁻ Janan—means to grow to be born

would be born of him in the Kraunchavan. Then Puru was installed on the thorne in the city of Pratisthan *

CHAPTER VIX.

LAVAYASURA

One day as Ram sat upon his throne Sumantra came and informed that some hermits headed by Chyavan Rishi living on the buiks had came to see him. Ram asked to bring them without delay. The hermits presented Ram fruits and roots and piethers full of hely waters collected from the places of pilgrimage. Ram after showing them due respect asked why they had come to him and he was ever ready to carry out their wishes. The hermits expressed their great satisfaction at these words of Ram. They then saked Ram to rescue them from great fear.

Thereupon Ram asked them to banish their fear and to tell him what he could do for them Sago Ohyavan then said, "In the golden ago there was a highly pious Daitya named Madhu—son of Lola. God Rudra was greatly plea sed with his devotion and presented to him a formidable lance. Madhu then prayed that his descendants too might possess that victorous lance At that Rudra said that that prayer could not be granted hut it with all its

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^{*} Again three interpolated cylsodes occur In the first two episodes a dog came to Ram presched him some hemilies about religion and royal duties. In the third episode Uluk came to Ram and told him something about royal duties and asked him to decide a dispute concerning a house between Uluk and a Vulture Ram decided in iavour of Uluk.

efficacy, would remain with his son That Madhu's son is Lavanasur and his mother is Kumbhanashi. At the time of death Madhu gave that divine lance to Lavanasur. That cruel Lavanasur has grown quite formidable and is tyrranising over the whole world, specially over the hermits. Now, you have destroyed Ravan with his brood, please save us from the hands of Lavanasur."

Ram assured the hermits to remove their anxiety and enquired as to the residence of Lavanasur The Rishis replied that Lavanasur resided in Madhuvan

Ram said, "Remove your fears I shall surely kill that Rakshasa No my brothers to whom I shall allot the task of slaying that demon, to myself, to Bharat or to Shatrughna?"

Thereupon, Bharat expressed his readiness for the task At that Shatrughna said that during Ram's exile Bharat had suffered much hardship, so he must go for the destruction of Lavanasur Then Ram said, "Let it be so I shall crown you as the king of Madhuvan"

At that Shatrughna fell deeply ashamed and said, "My Lord! It is improper to crown the younger brother when the elder one is living, but your words can not be vain, I must carry out your wishes I have done wrong in protesting against Bharat's proposal for destroying Lavanasur, but my evil star prompted me to protest. It is not proper for the younger brother to oppose the elder brother's words."

Ram was greatly pleased with Shatrughna's words and asked Bharat and Lakshman to make arrangements for the coronation ceremony. Then due preparations were made for Shatrughna's colonation to the kingdom of Madhuvan. When Shatrughna was invested with crown, he shone like the glittering Sun. The Rishis were greatly assured by that sight

Ram then told Shatrughna that Lavanasur at the time of collecting his food, kept the lance in his house and he took that with him only when some one challenged him to a battle Shatrughna should prevent with arms Lavanasura's entrance into the house and then challenged him to a battle -

Ram then told Shatrughna "Take four thousand horses two thousand charlots and one thousand inishty with you Let merchants follow you with their merchandise. Let actors and dancers also accompany you. Take ten lakhs al gold coins in pay the army. Acep the troops always contented by money and kind words see they do not become defiant in any way. What can be ochloved by a well-contented army can not be done by money wile or friends. Proceed in such a manner so that Lavan can not understand your motive. There is no other way of destroying him than to intercept his way when he is unarmed otherwise when he meets one for fight to latter a death is sure."

Shatrughna then despatched his army sgainst Lavan after waiting for a month in Ayodhya he set out for Lavan Shatrughna passed two nights in his way and on the third day he reached the sacred hermitage of Valmiti

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CHAPTER XX

THE BIRTH OF KUSHA AND LAVA.

Bintrughns after greeting sago lainiki said that he had come there for Hams work he would pass there a night and on the following day would start for the west. Sage Valmiki said that his hermitage in fact belonged in the Raghus so he shoold feel himself at home. In former times there was a king named Sudhasha Virjyasaba was his son. One day, in the course of his hunting he found two grim. Rakshasas in the form of two tigers were destroying the deer. He killed one of them the other them threat chend him with linjury in future. Sometime after Sodasha performed an Aswamedha sacrifice. After the sacrifice was over the Rakshasas assumed the form of Vashita and

asked the king to entertain him with meat diet. The king, thereupon, asked two cooks to prepare meat for him. In the meantime, the Rakshasa, in the guise of a cook, cooked human flesh and then served that meat to Sudasha, queen Madayanti and to Sage Vashista. Vashista after tasting it found to be human flesh, and cursed Sudasha to feed upon human flesh for serving him with it. King Sudasha too was about to curse, when queen Madayanti interfered and forbade Sudasha not to curse a sage like Vashista. Sudashas's feet grew dark for anger and from that time he came to be known as Kalmashpada. Sudasha and his queen bowed to Vashista who said that the king would be absolved from the curse after twelve years. After twelve years, Sudasha again ruled over kingdom. The sacred sacrificial ground of Sudasha was close to Valmiki's hermitage.

The night Shatrughna was in Valmiki's hermitage, Janaki delivered two sons It was then midnight, The hermit-boys informed Valmiki of the birth of Janaki's sons Valmiki at that news came and found the two babies beautiful like the moon Valmiki then performed some rites with Kusha grass that were calculated to remove all ghosts and Rakshasas for the safety of those babies miki then asked some elderly people to rub the body of the first-born of the twin with ends of the Kusha grass, and to rub the younger one with the lower end of the Kusha grass For this, the elder boy became known as Kusha and the younger one as Lava, which means the lower end "These twin boys," declared Valmiki, "will be known in the names bestowed by me as Kushi and Lava" Shatrughna even in the midnight could overhear everything and he was glad to hear that sons were born to Ram In the morning, Shatrughna set out for Lavan, and after seven day's journey, he arrived at the sacred hermitage of Chyavan and of other hermits on the bank of the Jamuna

^{*} Lava means the lower end .

CHAPTER XXI

DESTRUCTION OF LAVAN

At night Shatrughna asked hermit Chyaran about the provess of Lavan Chyaran said that formerly there was a powerful king in the Itahwaka line named Mandhata He made preparations for the conquest of three worlds and that fright-ened the code and Indra.

Indra then approached Mandhata and said that he should first reduce the whole earth into auhnisson and then should think of conquering the heaven. Then Mandhata asked Indra to tell him who on earth had not yet been brought under his subjection? Indra then mentioned Lavan Mandhus son residing in Malhuvan. Mandhata then in great with bet out against Lavan. Mandhata sent his envoy to Lavan but Lavan in anger ate his emissary Mandhata then incensed with anger challenged Lavan to a fight. Lavan issued forth with his dreadful lance and hurled it against Mandhata. It at once destroyed Mandhata and roturned to Lavan shand. The Rishl then advised Shatrughna to kill Lavana when the latter would be out in search of his food.

Early in the morning Lavan act out in search of his food in the meantime Shatrughna crossed the Jamuna and seiged the entrance of Madhuvan

At mid-day Lavan returned with heaps of carcases of different animals and found Shatrughna standing at the gate. Lavana laughed at his audacity and said that all his arms would be of no svall against him, and Lavan thanked Shatrughna for arriving at his hour of ineal.

Shatrughna in anger challenged him to a duel and declared that he was Shatrughns the younger brother of heroic Ram and nuble Bharat. Thereupon Lavana burst out in a loud laugh saying Ravan was the brother of his material aunt Surpanakha but he had excused Ram from contempt because Ram and his host were not worth his challenge. After thus a short exchange of heated words

between Lavan and Shatrughna, a severe struggle ensued between the two, and Lavan struck Shatrughna with a huge tree on his head Shatrughna fainted and Lavan then took up the dead animals on his shoulders which he had kept on the ground at the time of scuffle, and thinking Shatrughna to be dead advanced towards the gate But in no time-Shatrughna stood upon his legs and opposed Lavana with arms against his ingress into the house, and took up an irresistible shaft for the destruction of Lavan Even the gods were frightened by the sight of that formidable arrow and approached Brahma, the Grand sire of creation Brahma then said that with this shaft Vishnu formerly destroyed Madhu and Kaitabha Ram had given that to Shatrughna knowing full well its consequence, hence they should remove their fears and should go and witness with their own eyes the destruction of Lavan The gods then departed They saw the dreadful arrow burning in Shatrughna's hand Shatrughna stretched his bow and sent it flying towards Lavana It at once pierced Lavana's heart and Lavana fell dead on the ground

Shatrughna then shone like the sun free from the clouds The gods and saints praised Shatrughna for his great victory

Shatrughna then settled in Madhuban. He built there a magnificent city and lived with his army and followers. Madhuban soon grew into a prosperous city. After twelve years. Shatrughna came back to Ayodhya leaving his men in Madhuban.

CHAPTER \XII

SHATRUGHYAS RETURY

After passing eight inns Shatrughna arrived at the hermitage of Valmik Valmiki received him contailly and offered him hospitality Valmiki complimented Shatrughna for destroying Lavana who had killed many kings with their armies. Then Sago Valmiki snifted Shirughna a head as a mark of affection

The Right had composed Ram Charita. After dinner Shatrughna listened to that ministre! That song was sung in accompaniment of harp and distinctly pronounced sounds issued from the lungs gullet and palate song was composed in refined Sanskrit in dus meters and had all the characteristics of a song Its every expression was true and it faithfully described every incident that had occurred before There was no perversion of truth at any place. Tears bedimmed Shatrughna a ayes began to heave windy sighs and the oventa narrated in the song were past but they seemed to occur again before his eyes. Even his troops that accompanied him admired They talked amongst themselves wooderful it is ! Is it a dream? What we have witness ed in the past is now being rehearsed in the hormitage." They then requested Shatrughns to ask Valmiki who was the composer of that song?

Sharrughna said My soldieral It is not proper to question Valmiki about it Many such wonderful things happen in Valmiki's hermitage we should not be over curious about anything "

With these words Shatrughna retired to his alloted but for rest Shatrughna could not alcop that night, ha continued to think about the sweet lyries he had heard In the morning Shatrughna took Valmiki's leave and started for Ayodhys

On entering the palace Shatrughns found Ram seated like a second Indra surrounded by his councellors. After

bowing down to Ram, Shatrughna said that he had carried out Ram's command Wicked Lavana had been slain and Madhupuri had turned into a populous city. But he was sorry for living far from Ram for these twelve years so he asked Ram's permission to live in Ayodhya and not to leave him in future. Thereupon, Ram embraced Shatrughna and asked him not to be sorry for this. Ram said, 'It is not proper for a Kshatriya to lament like this. A Kshatriya never feels sorry to live in a foreign land. It is the duty of a Kshatriya to rule his subjects properly. You will have to go back to your kingdom, but you may come to Ayodhya occasionally to see me. You are dearer to me than life, live with me for seven nights and then return with your men to Madhupuri'.

Shatrughna with a sorrowful heart acceded to Ram's proposal He lived in Ayodhya for seven nights, then started for Madhupur, after greeting Ram, Lakshman and Bharat Bharat and Lakshman followed Shatrughna on foot to some distance

CHAPTER XXIII.

THE DEATH OF A BRAHMIN LAD.

One day, an old Brahmin arrived at the palace-gate with dead child in his lap. The Brahmin was bitterly wailing the death of his son. The Brahmin was saying, "Ah, what wicked deeds I committed in my former birth? For what sin I have lost you, my son? Oh, my darling! You were a tender boy, not yet arrived at puberty. You were only fifteen. Where have you flitted away, by leaving me behind? Both myself and your poor mother will die for you in a short time. I do not remember to

bare ever spoken any falsehood or to have hart any body or to do any Injury to any one. For what miseleed my som without performing the funeral rites of his father has fallen a victim to death? I have never seen nor ever heard that one dies untimely during Rams rule. When the boy died arrely there is some great an in Rams rule. In another a rule such things would never happen O Ram! the boy is dead restore him to fife or I shall with my wife due before you. Lave fong them happily with your brothers being golity of killing a Brahmin. So long we lived happily but we are now subject to death When the boy died sarely the kingdom of the great Itsh waku is without ruler. People suffer on account of an inefficient king and when the king is characteries people die untimely or it might be that people of the city and the country have been greatly addicted to vice and their rimes are not duly poulshed. This is certainly a fault of the king and my son has died for that fault of the king.

The Brahmin thus repeatedly accused Ram and waited at the gate of the galace with bladead boy in his lan.

Ram heard this bitter iament of the Brahmin With state to summoned his brothers councellors Vashista Namdora and the citizens.

At his call with Vashista came Markandoya Madga unday Asandora hashiyara, hatyana, Javail Gautama and Narada They hieraed Ram and took their seats Ram greeted them respectfully received the courtiers courteously When every one took his seat Ram serrow fully began. A Brahmin is waiting at the royal gate with a dead child in his lap. Tell me why thus boy has died so untimely? Thereupon Narada said "Just listen to the cause of the boya death and then decide your duty. In the Golden Age only the Brahmina were given to moditation and penance. Besides them other castes were not entitled to that. At that time there was no untimely death. After Satya or the Golden Age came the Bliver Age at that time peoples faith in Brahma was shaken a bit and for that vanity of soit the Kshatriyas were born. In the Satyayuga only the Brahmina observed penance but in the Tretsyuga the beame common with

the Kshatriyas In the Satya Yuga, the Biahmins were superior to the Kshatriyas in meditation, but in the Treta both were equal in Tapasya Manu and other Rishis no difference between the Brahmins and the Kshatrivas made shastras for the four castes In that age there was hardly any obstacle to the cultivation of At that time, only a quarter of the full measure of sin existed on earth In the Golden Age, Krishi agriculture was an adomonition, in the Silver Age, implety appeared in the form of the agriculture In the Golden Age, people lived on fruits and roots that were obtained without any labour For the existence of smain the form of cultivation, the longevity of the people became shortened then that of sacrifices and of other religious rites reaped virtue In the Satya and the Treta Yugas, the Brahmins and the Kshatmyas were devoted to penance, other castes served them Of the four castes, the Vaisyas and the Sudras served the other two castes, but when the Vaisyas took to agriculture, the duty of serving the other three castes fell upon the Sudras At that time, two parts of sin possessed the world It was then Dapar Age † And the Valsvas gradually took to Tapasya But later on, the low Sudras will be greatly devoted to Tapasya, but that will be in the Kali Yuga It is highly sinful for a Sudra to devote to penance and meditation in the Dapar Age, that

In Political Economy introduction of agriculture marks an epoch in the primitive civilisation of mankind, but this progress has been condemned from what standard of virtue, only God can say, though, ofcourse, in the Bible, God cursed Adam to eat his bread by the sweat of his brow for tasting the fruit of Knowledge. It is the fondness of popular imagination to place the age of human felicity in the past, but both history and science conctradict it at every step.

TRemember, the Ramayan deals with a story of the Treta Yuga, but the composer of this episode who is more of a begot then a poet (certainly, it can not be called poetry in any sense) being overcarried by his theological (mistaken for religious) zeal he forgets that he is too much anticipating the future, by transgressing the

UTTABA KANDAN

Sudm is practising penance under your rule hence the Brahmin boy died so untimely. The king during whose rule misderia are committed both the miscreants and the king are downed to penlition. The king who rules justly gets one at the different terms are the people. Heace find out all the misderia in your kingdom and try to punish them. It you act in this way then your virtuous ments will be enhanced peoples longerity will be increased and the Brahmin boy will regain his life.

CHAPTER XXIV

TPTIKIIRIPUT BAAU/KIB

Ram was greatly delighted with Narada words and told Lakshutan. My boy I Coand give hopeful assurance to the Brahmin and proverve the body of the Brahmin lad in an oil vat. See that the boy does not become decomposed in any way.

Ram then thought of the Puspaka and the Puspaka at once appeared b forc him. Ram then assigning the duty of the protection of the city to Bharat. Lakshman and Shatriu him set out towards the West. But he found no trice of Impiety in that quarter. Then he started for the North bounded by the Himslayas and thouce towards the Last. Then he arrived at the Bouth there he found on the north of the Baivala mountain an assectio practing hard penance. He was daughtin, from

himits of time so fr by It is too late to question the logic of such pions arguments witch none but one of the authors school will find to be rational—Translator

a tree with head downwards, on the bank of a spacious tank

Ram accosting him said, "You are indeed blessed. Tell me in which caste you have been born. I am Ram son of Dasaiath. Out of curiosity, I have asked you this question. Tell me the truth whether you are a Brahmin, Kshatriya, or a Sudra?"

The ascetic replied, "O king! I am born of Sudra caste I want to attain divinity by such penance When I want to attain divinity I won't tell lies I am a Sudra by caste, and my name is Samvuka"

As soon as the ascetic uttered those words, Ram drew forth his sword and severed Samvuka's head,

As soon Sudra Samvuka was slain the gods uttered praise of Ram Flowers were rained from above, and the gods told Ram to ask for boon

Ram, thereupon, said that they were pleased with him, then they would restore the Brahmin boy to life Ram was pledged to the Brahmin for the revival of his son

The gods then assured Ram that the Brahmin lad had aheady revived the moment the Sudra ascetic was killed. The gods then informed Ram that they would then go to sage Agastya. Agastya had been living in water for the last twelve years, the time for the comple-

In Bengal, the Bengali epic of Krittivash has suppressed the original altogether Here too, the poet has freely dealt

Ram had long lost his divinity form the Kiskindhya Kanda, and the more the epic, advanced the worse he fared. In this connection, one word is necessary. The regional poets dealing with the Ramayan have exercised far greater influence upon the public mind than the original Sanskrit poem. In upper India, amongst the Hindi speaking population the Ramayan means the Ramayan of Tulshidas, who recast the whole story in his own way and has extolled Ram into Supreme God-head. It is a devotional lyric, and in it Hanuman is the picture of a great devotee.

tion of his penance had arrived. They then requested Ram to accompany them to Agastya's place. Ram agreed to their proposal and followed the gods in his Puspaka chariot.

CHAPTER XXV

SAGE AGASTYAS EPISODE

Ram got down from the Puspaka and bowed at Agastya s feet Sage Agastya was effulgent with divine energy Agastya by receiving him with warm hospitality said that he was his honoured guest for his great virtues and he had already heard from the gode about Sambuka state and the restoration of his Brahmin lad to life. He then asked Ram to accept some ornaments made by the heavenly architect Viswakarma. Ram refused them saying that only the Brahmins could accept a gift and a Kehatriya chould not

Agastya then related that in the Satya Yuga there was no king The people one day approached Brahma and seked for a ruler Thereupon Brahma called upon the principal gode—the rulers of different regions—give a portion of their energy. At that time Brahma sneezed A king was born of that sneezing Sneezing was called Kebupa hence the king was named Kabupa. Brahma then imparted to Kebupa the spirit of Indra for the occupation of the earth Varuns spirit for the maintenance of the body Kuvera's spirit for the possession of wealth and that of Yama for the obstinement of the people. Ram ehould therefore accept the ornamente in the spirit of Indra. Ram threupon accepted the

with the story and has introduced many things in the poemin Krittivash a poem the influence of the popular creed is more than avident.

gift of Agastva and asked whence the sage had got them Agastva said that in the Treta Yuga there was an extensive forest and Agastya practised penance in that out of curiosity Agastya entered that forest and inside the dense forest saw a beautiful hermitage. that hermitage was empty Agastya passed the night there, but in the morning found a dead body lying on the ground He was struck by the beauty of the dead body When Agastya was thinking about that strange corpse, suddenly a chariot descended from the An effulgent man was seated in that and fairies and nymphs were singing and dancing around him That man got down from his chariot and fed upon the dead body Agastya then enquired why that man took that abominable flesh of a dead body. The man then replied that his father was famous Sudeva. He had two wives and two sons were born of them. He was Sweta and his elder brother was Suratha After Sudeva's death, the citizens made him their king. After thinking that his end was nigh, Sweta repaired to the forest by installing Snratha on the throne He then passed three thousand years in penance "I then reached Brahmaloka," said Sweta, "But was greatly oppressed by hunger and thirst" He then asked Brahma why he was suffering thus, when people in the Brahmaloka are free from them Brahma then said that human flesh would be his meat, that he had so long only practised penance, but made no charities hence he suffered from hunger and thirst even in the Brahmaloka That henceforth he would feed upon dead bodies and when Agastya would come he would be absolved from this curse He then prayed to Agastya to save him and to accept those ornaments. That was how Agastya came to possess those ornaments

Ram then enquired why the place where Sweta practised penance was devoid of all beasts and birds?

Thereupon, Agastya said that in the Golden Age there was a great king named Manu the founder of the castesystem and of their respective duties. His son was Ikshwaku who was the founder of royal dynasties

After Manu, Ikshwaku became king and he had hundred

sons Of his sons the youngest was dull and he never obeyed his cider brothers. Ikshwaku named that son as Danda. That Danda founded a kingdom between the Vindhyas and the Baivala. He founded a beautiful city named. Madhumanta and appointed sage Shukra as his myest.

After a long rule one day Danda went to the hermitage of Shukra and saw Shukra beautiful daughter loitering alone. Danda was at once smitten with love and he forcibly embraced her Danda then outraged her and returned to his city

Shukra's daughter Araja them in tears went towards her lather's hermitage. Shukra soon got information from the mouth of a pupil. Shukra's writh was loudled and uttered the awful curse that Indra would devastate Danda's kingdom and all living beings in that kingdom would die For soven mights the clouds would rain dusts over the place and everything would be huried under it. He then asked the people of the hormitage to leave the forest Shukra theu saked Araja to live in Shmadhi Shukra's words were realised in time. From that time Danda's kingdom had came to be known as the Dandaka forest.

Ram passed the night in Agastya's hermitage and on the following morning he left for Ayodhya with Agastya's permission Ram then reached Ayodhya in mid-day and sent information to Bharat and Lakshman

CHAPTER XXVI.

THE ASWAMEDHA SACRIFICE.

Ram on return to Ayodhya, expressed his wish for the performance of a Rajsuya sacrifice.

At that proposal, Bharat said all the kings looked upon Ram as their father. So he must not do anything by which the kings might suffer. Those kings were obedient to Ram, so he must not ruin them. Ram gladly agreed to Bharat's proposal and said that for Bharat's words he had refrained from that sacrifice.

Lakshman then advised Ram to perform the Aswamedha Sacrifice, the destroyer of all sins

Lakshman then related how once there was great friendship between the Gods and the Asuras, and how Vritra became formidable by his penance. The gods them approached Vishnu for the suppression of Vritra Vishnu told them that Indra would be able to destroy Vritra by his thunder After the destruction of Vritra, Indra grew anxious, for he had committed a great sin by killing Vritra According to Vishnu's advice, Indra performed Aswamedha Sacrifice and was absolved from sin After the sacrifice, the Sin of killing a Brahman appeared in person of a woman before the gods who asked her to divide herself into four parts. She did so, and said that one part would live in the rivers for four months during the rains, another would live for ever in barren lands, the third part would live for three days in young women, and the fourth part would, exist in them who would, for nothing, scandalise, or kill Brahmins. The gods agreed to her words and Indra became absolved from sin. Aswamedha was of such efficacy!

Ram said that he had heard the story of Vritra and began to narrate the story of Ila There was a virtuous

^{*}It refers to the menstrual period of women that last for three nights

king named Ha he was the lord of the world. One day he went on hunting. In the course of his hunting he entered the forest where Kartika was born. There God Sankara was sporting in amorous dalliance with Parvati There Sankara turned all male creatures into females. As soon as Ila entered that spot he and his men were at once turned into women. Ha learnt from Sankara s words that that transformation could not be changed. Ha then prayed to Parvati. Parvatl then granted Has prayer in halves saying that Ila would remain one month as a man and the next month as a woman and that when as a man he would not remember the state of a woman and when a woman would not remember that of a man.

In the course of Ilaa change as woman. Ila saw Maharshi Budha, son of Soma Ha was greatly captivated by his beauty and Budha too was highly intatuated by Ilas beauty But Budha soon learnt the true state of things by Yoga and changed female companions of Ila into Kimpurusha women and they would get Kimpurusha men as their husbands. Budha began to enjoy with Ila. After a mouth Ila rose from sleep as a man and found Budha engaged in ponance and enquired the sage about his followers. Budha finding Ha ignorant of everything told him that his followers had been destroyed by hail storm Ila became greatly sorry at these words and asked Budha a permission to return to his kingdom But Budha asked Ils to remain there. In course of time Ila in union with Budha, gave birth to a son the name of that son was Pururaya.

When Ha again regained his manhood, Budha colled some sages to decide what was good for Ra—the son of Prajapati Kardama The sages decided that nothing could be done without propitiating Sankara, God Rudra was very fond of the Aswamodha sacrifice and they decided to perform that sacrifice. Rndra was greatly pleased at the performance of the Aswamedha sacrifice in his honour and granted munhood to Ila.

Ram then asked Laksman to call Vashista, Vamdova Javali and Kashyapa, well experienced in the performance of the Aswamedha sacrifice.

When those sages came, Ram expressed his desire for the performance of an Aswamedha sacrifice. The sages bowed to Rudra and spoke highly about the merits of the Aswamedha

Finding the sages approving his proposal, Ram asked Lakshman to send invitation to Sugriva, Vibhishan and to all the kings who were friendly to h_1m

Ram also asked Lakshman to make all necessary arrangements for the sacrifice "Let all join the sacrifice," said Ram.

Bharat then set out with gold and silver coins for collecting all necessary articles for the sacrifice Ram asked Bharat to fetch a golden statue of Sita for being initiated in the sacrifice

Thereupon, Bharat and Shatrughna made all necessary arrangements for the sacrifice, and a general proclamation for a great public festivity was given

CHAPTER XXVII.

VALMIKI AND THE SACRIFICE.

Then, at Ram's command, a black buck and a beautiful horse were let loose. Lakshman with the Ritwikas were engaged in protecting the same. After setting the horse free, Ram with his army repaired to Naimish Kshetra to witness the wonderful sacrifice.

Kings and princes began to pour in from various quarters. Bharat and Shatrughna were entrusted with the duties of receiving them. Sugriva and other Vanaras looked after their entertainments. Vibhishan and the

Rakshasas looked after the hermits and the Richis Costly and beautiful camps were pitched for the kings and their followers. With great pomp and splendour Rame Aswamedha sacrifico began In the sacrificial ground the royal order was ever rapeated to give liberally till the needy were satisfied, and before one did ask for anything the lanarae and the Rakshasas repleted him with sweets. In truth in Rams sacrifice none could be found who appeared to be sad dejected or dirty Everybody looked quite hale and hearty The monks and the Rishis declared that they had never seen such a great sacrifico before and nowhere charities on such an extensive scale were seen. He who wanted gold got it he who wanted gems got them. In the sacrificial ground money and clothes were kept in mountainlike hugo piles Thus for about a year the great sacrifice continued. Here again, the house followed by Lakshman began to roam about at his will.

In that sacrifibe Sage Valmiki came with his disciples and fixed his quarter in the place where the Rishie wore putting up. Valmiki called his dear pupils Rushi Lava, and teld them to sing the whole of the Ramayan before Kings Rishis and Brahmius in the place of sacrifice Valmiki gave them some fruits and roots saying that they would never feel exhausted nor their voice would na any time be hearse if they would partake them Valmiki said. If royal Ram he present amongst the Rishis and if he summone you to him them sung to him the whole of the Rismyan in the manner I have taught you to recote and to euig. Don't be too much graedy about money of what use is money to them who live in huts and feed upon fruits and roots? If Ram asks you whose some you are them tell him that you are my pupils. You see king in a sense, is father to all, so de not slight hie words but sing it beginning from the Adl Kauda. Your lyres are in order and sing the song to-morrow cheerfully in accompaniment of the Vins."

Valmiki then lapsed into silence, and Kushi Lava.

CHAPTER XXVIII

THE SONG.

When the night was over, Kushi, Lava after taking their bath began to sing according to Valmiki's direction Ram was greatly charmed by their songs He grew highly curious about them and called the princes, the Rishis, the learned, the aged, the Brahmins, the musicians, the painters, the grammarians, the dramatists, the logicians, the astrologers, the astronomers, and men versed in the Vedas and the Purans to listen to that song That song was wonderful and exceedingly sweet, and the delight of the audience grew more and more keen, as they listened more and more to the song They did not feel in any way statiated and repeatedly stared at those two boys It seemed as if they were drinking them with their eyes. They said that those two boys looked like Ram

The boys sang twenty cantos from the beginning Ram was highly pleased with their song and asked his brothers to pay eighteen thousand Nishkas to the boys But Kushi, Lava refused to accept such a huge sum Ram was greatly surprised at that, they said that they were denizens of forest, lived upon fruits and roots, money was of little use to them

Ram then enquired about the author of that wonderful song, and how long it was The boys answered that worshipful Valmiki was the author of that poem. It consisted of twenty-four thousand slokas and one hundred legends. There were five hundred cantos and six Kandas from the beginning and the Uttarakanda too had been added. And it dealt with the events of Ram's life.

Ram heard the song for several days together, and in the course of it, came to know that Kushi, Lava were his sons born of Sita Ram then sent envoys to Valmiki to tell

^{*} This conclusively proves that the Uttarakanda is a later interpolation.

hm that if Sita was chaste and pure she might come and absolve Ram from all shame. Thersupon Valmiki agreed to Ram a proposal

Then Ram told the princes and the Rishis to come on the following morning to witness the purification of Sits. All praised Ram for his decision

OHAPTER XXIX.

THE PURIFICATION

When the night was over Ram appeared at the sacrificial ground. All waited in anxious breath to witness the purification of Janaki.

In the meantime Valmik entered the crowded place Janah followed him with tearful eyes thinking of Ram in her heart Every one was moved with sorrow by that slight. Then Sage Valmiki addressing Ram said 'O'Ring! Here is your devoted wife Sita whom you banked in feer of public edium. Permit her to prove herself pure. These twin boys Kushi Lava are your own sone born of Janaki. I have never told any he. Believe me. If there be any stam on Janaki s character let all my religious merits be destroyed for that I tell you by my spiritual vision that Janaki is pure and you banished her from fear of a sondal."

Ram then said with joined palms, C worshipful Master! I take Janaki as chaste and pure on your words but let her prove herself so. I know her to be pure hit have abandoned her from fear of slander Save me from that I know Kushi, Lava are my sons. My love for Janaki remains as hefore.

For Janaki's purification the gods, headed by Brahma appeared on the scene All on a sudden sweet scented breeze began to blow

In the meantime, Janaki clad in ied, with down-cast look, and with joined palms said, "If I have never thought of any person, but of Ram, then let mother Earth be divided and let me enter into it. If I have adored Ram with my body and soul, let mother Earth be divided and let me enter into it. If this be true that I do not know any body besides Ram, let Mother Earth be divided and let me enter into it."

When Janaki was taking this solemn vow, a magnificent throne rose from the bowels of the earth Goddess Earth took Sita in her embrace and disappeared below. Flowers were showered from above and the gods sang her praise

When Janaki disappeared below the ground, Ram leaned against a wooden pole and began to weep with a downcast

look

After crying for a long time, Ram became inflamed with rage and sorrow. He then challenged goddess Earth to return his Sita to him, or he threatened to destroy it immediately. Then Brahma told Ram not to forget that he was Vishnu himself and that he would be united with Sita again in the heavenly region. Brahma then said that every incident of Ram's life had been recorded in the Ramayan.

Ram then dissolving the gathering entered the hut of Valmiki with Kushi, Lava and passed the night there in

intense sorrow

After Sita's disappearance, Ram grew very sad and dismissed the gathering of the princes and people. He always thought of Sita and did not take a second wife, but passed his days in thinking of her, and the golden statue of Sita supplied the place of his wife at the time of sacrifice

^{*} Here Sita disappears like Proserpine, in Greek legends, the daughter of Ceres, an allegory representing the fertility of the soil and harvest in this way Perhaps, on this analogy, Sita has been identified by many with ploughshare, as the name etymologically implies and the whole of Ramayan with the allegorical representation of the progress of Aryan cultivation into the Deccan

CHAPTER XXX

THE AFTER DEATH

Ram ruled for many thousand years Worshipfol' Kaushalya died first then Sumitra and Kaikeys were united with Dasarath in heaven

After some time Jodhajit the king of Kekaya camodo see Ram and urged Ram for the conquest of the Gamharta King Sailusha, kiruge on the north of the Indos Ram then appointed Taksha and Pushlala the two sons of Bharat as rulers of the Candharta review Bharat followed his soms with a large anny and extablished Taksha in Tazila and Pushkala in Lushkalavati as their respective rulers. Bharat then came back to Ayodhya after five years

Ram then mado Lakshmans two sons Angada and Chandraketu the rulers of harupatha Ram brought Karu paths under subjection and founded the office of Angadia for Angada and Chandrakanta for Chandraketu in Malwa Lakshman wont with Angada and Bharat with Chandraketu Lakshman and Bharat returned to Ayodhya after a year Thus cleven thousand years of their life were seent

After sometime Death himself came in the guise of a hermit one ovening and told the sentry to inform Ram that he was an envoy of Maharshi Atvala and wanted to see Ram Lakshman informed Ram of that and Ram asked him to bring the envoy shiftent delay. On Ram a enquiry about the cause of his arrival the envoy said that if Ram wished his own good then he must hear him in privacy and whoever would see them together or overhear them would be put to death by Ram. This was what the Muni desired, if Ram agreed to it then he could tell Ram every thing. Ram agreed to the envoy a words and asked Lakshman to stand as a sentry at the door so that none-could enter there or overhear their takes. Ram then asked the envoy to deliver his message.

The envoy then said that he had been sent by Brahma to remind Ram that the gods were waiting for him and it was time for Ram to return to heaven Ram then expressed his willingness to act according to Brahma's wishes.

When Ram was thus engaged in conversation with Time—the Destroyer of all things—Maharshi Durvasha came to see Ram Lakshman asked him to wait as Ram was busy Thereupon, Durvasha burned with rage and threatened to curse Ram and his brother and all their people

Lakshman, in fear, preferred his own death to such a terrible curse. He then entered the room and informed Ram of Duryasha's arrival

Ram then dismissed Time and came out to meet Durvasha On seeing him, Ram asked what was his pleasure, thereupon, Durvasha said that he had been fasting for one thousand years and he would break his fast that day, so Ram should feed him

Ram entertained Durvasha with great care, then thinking of his promise before Time—the Destroyer—Ram became overwhelmed with grief. He understood that the time for his separation from his brothers had arrived

Lakshman finding Ram thus cast down with sorrow, said, "O worshipful lord! Do not be sorry for me Such is the course of events. Now abandon me and fulfil your pledge." Then Ram stated everything to Vashista. Vashista advised Ram to give up Lakshman, and Ram abandoned Lakshman accordingly

Lakshman then did not enter his place, but with tearful eyes went to the Saraju He then sat on its bank and suspended all his animation Indra then took away Lakshman to heaven

Ram was overwhelmed with sorrow by renouncing Lakshman He then thought of installing Bharat on the throne and of repairing to the forest But Bharat refused it and asked Ram to establish Kusha on Koshala, and Lava in North Koshala Envoys then went to Shatrughna to inform of Ram's voluntary abdication to repair

to the forest with Bharat. The envoys Informed Shatrughna about. Ram's decision of going to heaven after establishing Kusha in Anshavati and Lava in Sravasti.

Shatrughna called the people and told them that his end was also nigh. Then placing Subahu on Mathura Shatrughna came to Ayodhya. Itam fiinding Shatrughnaquite resolved did not dissuade him any further

At that time the Vanaras Bhalinkas and the Rakshasas cane to Ayodhya to witness Ram about to renounce his life. Sugrira said that he had installed Angala on the throne and he too was determined to die. Ram then said to Vibhishan that he would here so iong men would here and his kingdom would crist on earth as long as the legend of Ram would continue. Ram then fold Hanuman to have so iong as his life-story would continue on earth

Ram then told Jamvuvan and Mainda to live till Kaliyuga but Vibbishan would live till the Doom's day

On the following morning Ram issued from the palace to give up his life by yoga on the bank of the Saroju Beasts and birds followed him to witness that great sight When Ram was to descend into the Baraju Brahma said O Vishun! Come to your heaven "

Ram then shuffled off his mortal coil Bharat Shatrughna too by yoga followed Ram to hearen Sugniva their faithful ally followed suit his offulgent spirit entered the sun

This is Uttarkanda composed by Valmiki and honoured by Brahma. He who reads only a stanza of it is absolved from all sins. Ayothya was for a long time a described city then it again became populous on getting a king named Rishahla for its ruler

The Ramayan with the Uttarakanda has been composed by Procheta's son Valmiki even Brahma has admitted it *



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Trans's ed into English Pens Jean the original Sansket Text (sloke by sloke) of housing Durapayana 3 yara

Br Mil J M. Sa TAL

Foreword by

Dr. N. F. BRAHMA L. A. P. R. R., Ph. D. Perf of Philosophy Presidency College Calculus

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SEN BENOM KUMAR-conff-Sen Par Bon unt Nuth Behadur-Sen Dr. S. K. -Sen Suna Kumar-Sen Gutta Dr. Ampudravath-Sen Gutta Dr. Names Chandpa

may be renamed the University of Bengal) continues to perform its proper functions and is not adver ely affected in its inancial position by the creation of the new teaching University of Calcutta in the suburbs. That a university be at the same time hot a teaching and an examining hody seems to not to be anomalous. Such an unintural combination is bound to lend to the creation of illo_seal differences in the relations of the University to colleges in the town and to colleges in the motu u

SEN. Rai BOIKUNI NATH, Bahadur

(a) (b) and (c) The removal of the University to an easily accessible site in the suburbs for lacilitating the objects mentioned does not commend itself to me It is undesimble the tax would be a Herculean one and the result would be disastrous. Its practicability from a financial aspect of the case is next to impossible. If give effect to the advantages can never be commensurate with the sacrifices.

SEN, Dr S K

The idea is splended and nothing could give better facilities to the students than that

SEN SUPYA KUMAP

The removal of the University to a site in the suburbs of Calcutta will causa much inconvenience to the public and increase the cost of education in a poor country like India where the expenses of education have already enormously increased

SEN GUPTA Dr NARENDPANATH

I am opposed to the proposal of transplanting the University on the following grounds -

- (i) It will be uneconomical to abandon buildings and land and to rebuild anywhere
- (ii) It will mean the creation of a whole city including residential hou es for teachers. It means an expenditure of several cores. That amount might with much greater profit be spent on supplementing the present resources.

(iii) Many poor students who work their way through the college would be deprived of the opportunity of higher iducation

(iv) I am not sure that a sceluded university is the best type of university. It is better for students to live and study in the natural environment than to enjoy artifierd peace. We do not write a hermit university recluding in the peace of seclusion but a civic inversity which is likely to develope civic.

SEN GUPTA Dr NARES CHANDRA

consciousness and personality

The suggestion is a counsel of perfection. It would be admirable if we had a tabula rase. But I do not than it would be worth while now to menr the expense of such removal. The money could be more profitably spent in endowing teaching faculties and providing re-idences for students.

There ought to be a fixed plan however to gro up educational institutions round College Square so that they may be near one another and have the henefit of co operation SIN GILLA, Dr. NALLE CHANDRA - contd. SIN GILLA, Sale Sola Money. Serampore College, Sciampore - Shall, The Hondly Mr. H. - Shi tel, Pr. miletteeth

It is impossible to remove any but artiand econes colleges out ide their present localities. The removal of the Medical College, with its ho pital are, for in tance, out of the question, without a most remove detriment to the public and also corresponding reduction of opportunities of in truction from the hopeful vhicks a well supplied with patients by reason of its central position. The Belgstehm College too, would not be removed.

STN GUPTA, SUPLNDEA MOHAN.

I am not in favour of the removal of the colleges to the submbs. Colleges may spring

up in the submbs

I think at the pic ent moment all the college, of Calcutta except one are vithin the radious of a mile from the Senate House. This order of things should not be disturbed. If a central locality near to the Senate House, like the Marcu. Square, be monopoled for the University students to play and meet, then the corporate life will be facilitated. The piesent Marcus Square can be much enlarged by the Calcutta Improvement Trust acquiring all the adjoining business. I do not consider that the money available should be spent in building residences for teachers when the whole country is crying loudly for more and more education. The money may be better utilised in helping the foundation of new libraries and laboratories.

Scrampore College, Scrampore.

As we have already indicated, we are in hearty sympathy with this proposal, and we regard it as an indispensable preliminary to the satisfactory solution of the grave and complex problem of university education in Calentia. An indefinite continuance of the present system spells disaster

SHARP, The Hon'ble Mr H.

(a), (b) and (c) Such a proposal would have an excellent effect under these heads and would enable technological and agricultural institutions to become an integral part of the University, provided this is deemed desirable. The expense, however, would be very great, and I am doubtful whether it could be adequately met by the sale of sites and buildings in Calcutta. The idea is well worth consideration. But, if it were found feasible, its completion would take a long time, and it should, therefore, not be allowed to delay any general reorganisation. I am assuming that such a scheme would be for a local university of Calcutta and would not touch the affiliating organisation and the colleges left in Calcutta. A beginning could be made with a local university in the present accommodation, embracing those colleges which are situated immediately round the Senate House and the Presidency College Meanwhile, the possibilities of a transfer outside Calcutta could be examined A danger to be avoided is that of making such a university on too large a scale as regards numbers. To do so would wreck some of the main objects of institutions of this kind and would tend to dwarf other local universities, the development of which, for local reasons, is important.

SHASTRI, PASHUPATINATH

If the University be removed to the suburbs many advantages will be gained But all the students must not be compelled to reside there, for that would tell heavily upon the purses of poor guardians. Besides, it is better that the students remain in touch with their homes, for, otherwise, they are likely to become more theorists and learn outlandish habits and manners which will render them unfit for our poor society.

Shastri Dr Pfabhu Dlitta—Sinha Kumar Manindra Chandra—Sinha Panghanan—Sirgar The Honble Sir Vilratan—Südmersen F W

SHASTRI, Dr PRABHU DUTT

It seems to me very desirable that a land of educational colony should spring up in an easily accessible set in the suburbs of Calcutta and the University, as well as all its constituent colleges in Calcutta should be removed to that site. It will then be possible to create a real university atmo phere and to bring about a better organization of higher studies. The growth of a real corporate life among students of the University is impossible in a town like Calcutta under the present conditions.

SINHA, KUMAP MANINDRA CHANDRA

I advocate the location of the University in the southern suburbs of Calcutte this allows for all sorts of expansion for buildings for teachers and students residence, and for the engendering of a corporatio university life

SINHA PANCHANAN

The proposal is a very good one and is worth a scrious attempt. The financial difficulties also are not so insuperable as may be imagined at first sight. If Govern ment comes forward with a large grant of land in a suitable place and advances the initial cost of the huidings etc. the transfer may prove highly heneficial to the college even from the financial point of view.

SIRCAR The Hon'ble Sir Nilpatan

I see no reason for removing the University bodily to a suburban site I do not helieve that the activities of the University will be expanded by this step alone. On the other hand, a very large sum of money will have to be spent in buildings and equipment

As regards the growth of corporate university life I do not see why it should not grow under the existing system Simply confining all the students in a hostel should

not lead to the creation of much solidarity of interest or of feeling

Further such a step will deprive a very largo number of our students of the opportunity of residing with their parents. We all know how very being in this parental influence is I would however welcome the establishment of a large residential college in the suburbs.

SUDMERSEN, F W

The very eogent arguments by which the London University Commission supported the general relectation of the I ondon University in London as opposed to its more distant suburbs cannot be applied to Calcutta — It is true that there is a more or less clearly defined collegiate quarter but the conditions are such as are generally unfit for healthy living. The result is that as soon as financial circumstances permit all members of the teaching staff make their homes in the more healthy and distant parts of Calcutta Collegiate life is impossible under these circumstances. The objections ruised that protunity to the High Court to educational institutions to hiraries to workshops is an essential will not hold if the site chosen is one that offers cheap and rapid communication. But few of the colleges will be ready to share in the migration. They may however form the second Calcutta University suggested above and minister more especially to the needs of the poorer or less enterprising and ambitious sections of the community. The Presidency College, and the Scottash Churches College together with the recently established College of Science and the University poot graduite classes would form a healthy incleus for the imagrated University. The I are College which seems to be run more on professional than on academic lines might perhaps remain in its present location.

SUHRAWARDY, Z R ZAHID—TURNER, F. C —VACHASPATI, SITI KANTHA—VREDENI E. (in consultation with Cotter, G dep.)

SUHRAWARDY, Z. R. ZAHID.

I am strongly of opinion that a university town should be established a suburbs of Calcutta, and no college situate outside its area should be affiliated a University.

TURNER, F C

This is an exceedingly difficult question to answer because, as far as I I no endeavour has been made to estimate, even approximately, the cost of estaining and maintaining such a university. There is, however, no doubt in my mind that in a university town in the submbs of Calcutta, with colleges built close another and surrounded by playing-fields and parks, it would be easy to deva far higher standard of university life than is possible under present conditioned to develope such a university town, college by college, if Goment were to take up a considerable area of land between the Barrackpore Road the Eastern Bengal Railway and make over sites (on terms to be determined) to individual colleges, and would permit an extension of the tramway system the Barrackpore Road. This area would be easily accessible either by train that from the Senate House and the parts of the city in which the majori students live.

VACHASPATI, SITI KANTHA

I have the following objections to the proposal -

- (1) Want of sufficient funds
- (11) The result will not be worth the trouble and the gain will not be at all sat tory when the enormous cost is taken into consideration
- (iii) The under-graduate students of the University will be deprived of the ble of association with the advanced post-graduate students in case the stituent colleges exercise the option of remaining in the town
- (iv) The residential system will be too costly for our students, who are us poor
- (v) Many students live by private tuition in Calcutta What will befall them
- (vi) Many distinguished educationists have their residential home situate in Calc and it will be impracticable for them to undertake the journey to the subi university

VREDENBURG, E. (in consultation with Cotter, G. DEP)

In view of what I have said under questions 17 and 19 I do not consider advisable for India, however suitable it might be in some other countries. For numerous students who live with their parents it would deprive them of the priceless of blessings—family life. For the others, unless the University were to vide in its curriculum for ieligious instruction it is to be feared that the stud in pursuing their studies from a worldly point of view, would lose the grasp of ieligious faith. It may seem strange that I should so much insist on the reliaspect of all these questions, but it must be kept in mind that I am speaking from point of view of India, and that the Indians have preserved their spirituality than any other peoples, and that we must, at all costs, save them from drifting

the agnosticism and atheism that have devastated the West.

WAIRED Shams al Ulama Abu Nasr-Walker Dr Gilhfert T-Webb Tho Hon ble Mr C M-Williams Rev Garrifin-Wordsworth Tho Hon ble Mr W C-Zacharlan K

WAHEED, Shams ul Ulama ABU NASR

I strongly support the proposal and my suggestions are embedied in my reply to question 8. It is essential that all the constituent colleges should he in the same place to derive the full henefit of corporate university life and only the same academic atmosphere. They should also he assimilated to form a university of the mone-college type.

WAIRFR, Dr GILBERT T

I am not familiar with the constitution of the Calcutta University and I do not know how far it resembles that of our oldest English universities or the Loodon University But it would seem extremely difficult for Government to order private colleges away to the suburbs and perhaps the University might remain in Celeutia es fair as its examining is concerned. But I consider it vital that the Presidency College should go outside Calcutta and would greatly prefer that the University should also go as far as professors lectures and laboratorics are concerned

WEBB The Hon ble Mr C M

In Rangoon after a long discu won with reference to the site of the proposed. University a suburban site of over 400 acres about four miles from the centre of the town has been selected. Otherwise a site sufficient to permit of adequate orynamical could not have been secured. With the improvement of communications it is expected that the University when established will be able to keep in touch with the infram institutions thoughtals museums librance two courts etc.) necessary to camplataits sphere of activity

. WILLIAMS ROV GARFIELD

I have not altered the opinion which I stated nine years ago in my pamphlet. The Indian student and the present discontent that the only solution of the prohlems of the Calentta University hes in the romoval of the arts and science sections of University from its present site.

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TIX JOY

WORDSWORTH, The Hon ble Mr W C

I very attempt should be made to diminish the pressure on Calcutta and those colleges that remain in Calcutta should be as far as possible removed from noisy cramped sites. I do not favour the proposal to transplant the whole University with its colleges to an outside site the result would be the detachment of higher education from the general life of the province an arrangement that would make strongly for artificialty I prefer to contemplate colleges in numerous localities feeling themselves in touch with local needs and aspirations. Having regard to the importance of domestic relations in the social organisation I do not think the development of a corporate university life entirely apart from these either possible or desurable. I do think that teachers should generally live near their colleges and still more importune near their college hostels.

ZACHARTAH, K

I should thoroughly approve of a migration to the suburbs $\,$ (See my answers to questions 1 and 5)



QUESTION 22

To what extent do you consider that the needs and interests of particular communities should be specially considered —

- (a) in the government of the University
- (b) in its courses of study and
 - (c) in its residential and other arrangements P

ANSWERS

ABBURRAHMAN Dr

- (a) The interests of the Miss langs and other minorities should be duly protected in the government of the University. They should be adequately represented on the Senate and the Syndicate. If a motion is opposed by two thirds of the members of the Nuslim or any other community on religious grounds it should not be allowed to be passed.
- (b) The study of the Urdu Persian and Arabio languages and literatures should be encouraged.
 - Islamic history should be included among the subjects of the curricula of the University
- (c) Seats should be reserved in adequate number in all Government colleges for Musaiman students and necount should he taken of the fact that Hindu students can get a lim: ion into a number of Hindu colleges where it is difficult for Musaimans to be admitted
 - The distinction made between the first divisioners and the second divisioners for preference in admission should as a special favour not npply in the case of Michammadans Muhammadans are sadly backward in education and need such preferential treatment
 - An adequate number of seats should be reserved for Muhamm dans m nill boarding houses and special boarding houses should having regard to their special needs and convenience he erected for them.

Ahmad Sayid Ashrafuddin, Nawabzada, Khan Bahadur

- (a) It cannot be denied that Muhammadans in India form a very living import and very far from neglighted factor. It is hardly necessary to quote chapter and verse in support of this fact as it has always heen acknowledged as a sort of self evident truth not only by consecutive Viceroys but also by the lowest man who thinks about it. This being an accomplished fact I would urge their needs and requirements more hecause of their past history and political considerations in the country than for their numerical strength. It may look paradoxical for Minhammadius to clum special treatment as regards education but it is no use gain aying that everything being considered they do need it and deserve it though at present they do not get even what goes to their sister community Hindia—in the ordinary course of events.
 - With this purpo e in view I would suggest that in the Calcutta University -
 - (i) There should be Hindu and Mubammadan fellows in equal proportion. Minhymm.dans being elected by a wide electorate of their own and then supplemented by nomination by Government.

AHMAD, SAYID ASHRAHUDDIN, NAWABZADA, Khan Bahadur-contd.-AHMAD, KHABIR-UDDIN-AHMED, TASIMUDDIN, Khan Bahadur.

(11) There should be a similar consideration in the Syndicate, half the seats being reserved for Muhammadans.

(111) Muhammadans should be given equal facilities in the university offices and to

every kind of appointment in the University

(1v) Qualified Muhammadans should be ungrudgingly given examinerships in the

University

(b) The courses of study should be altered so as to equip students better for the In this connection a representation of qualified Muhammadans on the Senate and boards of studies who are responsible for the courses prescribed is all important Objectionable passages that are often found in some of the prescribed books should be taken as a disqualification of the book concerned Elphinstone's History of India is a case in point (vide the chapter on Islam and Mahomed) I would also recommend that only roll numbers, and not names, should be mentioned on the answer books, and that undue preference should never be given to the works and compilations of people who are on the Senate or Syndicate for the sole reason that they occupy high places

(c) In boarding houses for Muhammadans proper arrangements should be made and facilities given for prayers and special rooms should be set apart for this If possible, short lectures on theology should be arranged in hostels

on the lines of the M. A. O. College at Aligarh

AHMAD, KHABIRUDDIN

(a) There should be adequate representation of Muhammadans, who form, 52 7 per cent. of the total population in Bengal, in the Senate, Syndicate, faculties, and boards of studies

(b) The future of Oriental students who pass the final examination from senior

madiassahs deserves special consideration.

AHMED, TASLIMUDDIN, Khan Bahadur

School and college education is making steady progress amongst Muhammadans. The number of students in schools and colleges is daily increasing. The number of passed students is not inconsiderable Though many of them are pressed by want they patiently continue their studies There are many schools in Eastern Bengal in which the number of Muhammadan students preponderates, so Muhammadan interests are The Muhammadan grievance is, as is loudly and justly as great as Hindu interests ventilated by the press, that the Musalman community is almost unrepresented on the governing body of the Calcutta University Charges of partiality and injustice have been brought against the Senate and Syndicate To instance it I attach herewith a few cuttings from the "Musalman" and earnestly invite the best attention of the Commissioners to them I make the following suggestions which, under the above circumstances, cannot be considered unreasonable or charged with partiality -

(a) (1) Half the number of the Senate should be elected and the other half nomi-

nated by Government

(11) Of the elected members half should be Muhammadans The minimum number of Muhammadan members, whether half or one-third, should be fixed. These members are to be elected by the University electorates, by Hindus and Muhammadans alike

(iii) The electorate should consist of persons who have obtained the B.A, or similal degree, and who are of ten years' standing and who have registered then names on payment of a reasonable fee. A qualified person may be permitted to enrol himself as an elector on payment of the necessary fees from the dat of registering his name.

ARMED TASTMUDDIN Khan Bahadnr-contd

- (iv) The minimum number of Muhammadan members in the Syndicate should be fixed and they should be elected by the Senate It should not be less than one third of the total number of members
 - (v) On the other bodies at least one third should be Muhammadans
- (vi) The Assistant Director of Public Instruction for Muhammadan Education should be an exofficio member of the Senate the Syndicate and also of the hoard of accounts
- (vii) On the governing body of the affihated colleges and schools the minimum number of Minhammadans abould be one third
- (viii) Either the Vice Chancellor or the Comptroller or the University inspector should be a Muhammadan
 - (1x) A sufficient number of Muhammadans should be paper setters and paper examiners
 - (x) Roll numbers and not the name of the examinees should be written on the paper
- (b) (1) All the affiliated colleges and schools should make arrangements for teaching Arabic Persian and Urdu.
- (1) Like Bengah Urdu should be recognised as part of the university our riculum making it optional with Bengah
 - (m) Like Arabic Persian and Sanskrit Urdu and Bengali should be recognised as second languages
 - (iv) Books objectionable to Muhammadans should not be used as text books
- (v) In the text-book commuttees of colleges and schools there should be a sufficient number of Muhammadans
- (c) All the affihated colleges and schools should maintain hostels for Muhammadan students

The superintendent should be a Muhamiirdan from the teaching staff Facilities should be given for the observance of prayers and fasts

APPENDIA I

The Calcutta University

Now that the Comm s.ion appointed by Government to enquire into the affairs of the Calcutta University bas been sitting and so far as we understand inviting public opinion on various questions affecting higher education in the area within the jurisdic tion of the University it is necessary that the Musalmans of Bengal who form 52 per cent of the total population in the presidency should come forward and point out to the Com missioners not only their special needs and requirements in regard to higher education but also their grievances against the University What is responsible for the absolutely madequate recognition of Mushim claims and Mushim interests on the part of the Calcutta University is the fact that the Masalman community is almost unrepresented on that body Only 20 per cent of the memhers of the Senate are elected and 80 per cent, are appointed by Government Both the electors and Government bave so far failed to do justice to the Mishm community The estensible object of Government retaining the nomination system if it is not to keep the University under the complete control of Government is proper distribution of seats among all clases interested in or concerned with university education but it is a matter for regret that the interests of so important a community as that of Musalmans bave so far met with scanty recognition at the hands of Covernment in the matter of their representation on the Calcutta University We are deliberately of opinion that the nomination system should be done away with and the Senate should he entirely elective only a small number of seats may be reserved for certam educational officers who would be ex officio members There must be due provi sion for the adequate and effective representation of the Mushm community both on the Senate and on the Syndicate We shall now try to show why separate representation of Musalmans is necessary in an educational body like the University

AHMED, TASITMUDDIN, Khan Bahadur—contd

Those who know anything about the conduct and management of the Calcutta University will, we hope, be constituted to admit, unless they are interested in not admitting it, that the University has almost totally failed to minister to the needs and requirements and remove the grievances of the Muslim community. What is most regrettable is that this temple of learning has even occasionally failed to be equally impartial or to mete out equal treatment to Hindu and Muslim candidates appearing at the various examinations. We propose to enumerate here some of the difficulties which Musliman students and the Muslim community have now and then to labour under

The bulk of Musalman students take up Persian or Arabie as their second language These text-books are compiled and published by the University Unfortunately, the publication of these text-books is almost always late, and sometimes it so happens that I A or B A students have to wait for months together, even for a year, before their course is published. The students concerned cry hoarse over the matter, but all petitions and prayers are unavailing. The text-book which the University prescribes for two years is thus to be read by them within a year or so. The hardship can be easily imagined

It is a well-known fact that a number of schools and colleges affiliated to the University have no provision for the teaching of Persian or Arabie as a second language The Musalman community often urged upon the University the desirability of inducing all such institutions to make provision for the teaching of those languages The Bengal Provincial Muhammadan Educational Conference suggested that provision for the teaching of Arabie and Persian should be a condition precedent to the affiliation of all new institutions and, as regards the existing ones already affiliated to the University, they should be asked to make such provision, on pain of withdrawal of affiliation in case of failure fortunately, this suggestion, though repeatedly made, has been paid no heed to and the result is that at many places Musalman students have reluctantly to take up Sanskrit in place of Arabic or Persian Paucity of Musalman students can be no excuse now-adays as in Eastern Bengal more than half the boys are Musalmans in all high schools and in Western Bengal, too, their number is not generally less than one-third in those schools As regards colleges their number is everywhere sufficient and nowhere insignificant provision for the teaching of Arabic and Persian ought to be made everywhere the University cares very little for it Moreover, even in institutions where there is provision it is so inadequate and the quality of education imparted is generally so bad that it often happens that Muhammadan students get plucked in a second language though they may have passed in all other subjects. No efforts are made by the University to induce the managers of those institutions to improve the quality of the education or make adequate provision for the same

The vernacular of Musalmans of Bengal is Bengali. The exception is insignificant. Under the rules of the University the students have to answer a vernacular paper in all examinations up to the BA Musalman students, whatever their second language may be—Arabie or Persian or any other thing—take Bengali as their vernacular and of eourse, they do so quite naturally—But, unfortunately, the text-books selected for the examinations are generally so Sanskritised that they are difficult for Muslim students and comparatively casy for Hindu students who take up Sanskrit as their second language. There are many Bengali books of the required standards—books from the pen of distinguished writers—which can be easily understood without knowing even a bit of Sanskrit and, if these be selected, there can be no complaint from any quarter—But, unfortunately, the University cannot be made to understand the difficulties of Muslim students

Government grants are the main source of the income of the University and the 52 per cent, of the population of Bengal has, therefore, we hope, some claim on the funds of that body. While the University has built a palatial building for the accommodation of Hindu law students there is only an apology for a hostel for Muslim law students at a rented house in Mirzapur Street. True it is that the University collected funds from private individuals also for the law college hostel for Hindu students and the contributors were all Hindus, but what we regret to say is that the University did neither try to collect funds for a Muhammadan hostel, nor did it grant a substantial sum out of its own funds, as share of the Muslim community, for the building of a suitable hostel for Muslim law students. We are, however, glad that recently the University has opened a hostel

AHMED TASLINUDDIN Khan Bahadnr-contd

for Mushm college students not of course law students and we are thankful to it for this much even. It must however he mentioned in this connection that the construction of this hostel is more or less due to certain pressure which Government brought to bear upon the University

Last year we pointed out several cases in which Musalman candidates falling to secure the minimum marks in certain papers for the BA. examination were not of course declared successful while Hindu students getting less marks were declared to have passed - the examination. We do not of course say that any candidate failing to secure the requisite number of marks should come out as successful hut when Hindu candidates miscrably failing are declared to have passed why should Muhammadan candidates securing hetter marks and deserving favourable consideration he shabbily treated? The attention of the University was drawn to specific acts of partiality last year the isluslim candidates in question moved heaven and earth to get their griveances redressed even the then Director of Public Instruction Bengal intervened in the case of a certain student but the Syndicate was mexorable What was disclosed was a serious reflection on the very character of the University but even after the disclosures the University did not move an inch from the position it so wrongly took. In our next issue we shall quote some specific instances of partiality and reproduce some of the comments we made thereon last year and Dr Sadler the president of the Commission and his colleagues will then see what the University as at present constituted is capable of The grievances of Musalmans will never he removed until and unless there be provision for adequate and effective representation of their community on the Senate and the Syndicate of the University

APPENDIA II

Partiality in examinations

(a) The following is reproduced from the issue of the Musulman dated the 9th February 1917 —

What does it mean?

Culture and learning always commands respect and one naturally expects better purposes and in the control of the state of the surversity than from any other bodies or departments where passions and prejudies generally play a conspictions part. A society of learned men is awe inspiring and is generally looked upon with reverence. Injustice or partiality is never expected to coll its holy precoincts. A recent action of the Syndicate of the Calcutta University to which we all look up for the moral improvement of our people has startled us. Here are the mark sheets of two candidates one a Musalman and the other a Hindu who appeared at the B A examination in 1916—

CALCUTTA UNIVERSITY

B A EXAMINATION HA RO

Roll Cal the 59 Athoruddin Ahm d St Paul 2 C BI College 7 7 16

E glish		V rascular Bengali	Philesophy	Economics	TOTAL.	
					Full m ras 1000 Pass 260	
106		36	109	108	В	

AHMID, TASLIMUDDIN, Khan Bahadur contd.

Roll , Cal	No	1477.	Nagendra	Nath	Roy,	II,	Ripon	College,	2-12-16
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(English		Vernacular, Bengali		Philosophy		History		TOTAL	
Full marks	300 100	Full marks	100 33	I ull marks	300 100	l ull marks Pass ,,	300 100	Full marks	1,009 360
91+6+8	BR	33	33 100			126		359	

P. BRUHL,
Registrar.

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It will be seen that the Hindu candidate at first got 91 marks only in English, then 6 grace marks were given to him and, when that too could not secure him the bare pass marks, he was given 3 more marks on his paper being re-examined. The Musalman candidate got pass marks in all the subjects without being favoured with any grace marks. In English he got 6 marks over and above the requisite pass marks In the aggregate the marks of both the candidates were, however, short by 1 and so both failed in the ex-But in the latter part of November last, that is, some six months after the results of the BA examination had been out, the Hindu candidate was gazetted to have passed the examination Somehow or other the Muslim candidate came to know that the claim of the Hindu candidate was in no way superior to that of his and, accordingly, he moved the Syndicate to consider his case, when one who had failed so miscrably in English was declared to have passed, but, unfortunately, to no effect We for ourselves have not been able to understand the logic of the Syndicate if it is not undue favouritism to a candidate who may have been connected with some influential person. May we ask the Hon'ble Dr Deva Prasad Sarbadhicary, the Hon'ble Justice Sir Asutosh Mookerjec, and Sir Gooroo Dass Bannerjee, who are at the helm of the affairs of the University, what all this means?

(b) The following is quoted from the issue of the Musalman, dated the 2nd March 1917 —

' Calcutta University —B A examination scandal.

Our readers are aware of the scandalous conduct of the Calcutta University in overlooking the claim of a Muslim candidate at the last BA examination who secured pass marks-more than the pass marks-in all the subjects, and in favouring a Hindu candidate who lamentably failed in English It will be remembered that the Hindu candidate was given 9 grace marks in English in two instalments and his total marks The Musalman candidate failed in no subject and no grace marks were given him and the total received by him too were 359. Thus, in the aggregate, the marks of both the candidates fell short by 1, the total minimum required being 360, and so both failed As we have already stated in our issue of the 9th ultimo, six months after the results of the BA examination had been published, the Hindu candidate was gazetted to have passed the examination The Muslim candidate then moved heaven and earth for the consideration of his claim, but to no effect. We are thankful to the Englishman, the Amrita Bazar Patrika, and the Hitabadi for condemning this conduct of the Calcutta University Our contemporary the Patrila, however, takes exception to the ease being treated as a Hindu-Mushm one. In the opinion of our contemporary the University is ineapable of any racial bias, though our contemporary admits that the case under notice calls for a sifting enquiry We reproduced the articles of the Englishman and the Patrika in our last issue and our readers must have read them Nobody would have been more glad than ourselves if the Patrika's contention that the case is not a Hindu-Muslim one were correct. Here is another case. A Muslim candidate named Aftabuddin, Roll, Dac, No 257, got 92+6R=98 marks in English, 44 in Bengali, 112 in history, and 106 in economics. It is to be borne in mind that the pass,

ARMED TASLIMUDDIN Lban Babadur-contd

marks in these subjects are respectively 100 33 100 and 100. In the aggregate the can didate thus got 360 marks the min mum required. As in English his marks were short by 2 he was not successful in the examination. The Hindu candidate who at first got 91 marks in English and who failed in the aggregate even after being favoured with 9 grace marks could be declared successful in the examination but the Musalinan candidate who at first got 92 marks in English and got 6 marks more on his paper heng reexamined and who secured the requirest aggregate could not be successful. We would not call this a Hindu Muslim que tion is in that cale our contemporary the Amria Bazar Patrika would take exception to it but what we deplore is that in meting out even handed justice to all our University overlooks the claims of those who happen to be Musalinans and pays particular attention let us hope quite univitim, by to the claims of those who bappen to he Hindus and unconsciously does even undue favour to them His Excellency the Viceroy is the Chancellor of the Calcutta University. May we hope that His Excellence would be graciously pleased to put an end to the pranks of this University

(c) The following is reproduced from the issue of the Musalman dated the 16th March 1917 —

Calcutta University scandal

In our previous assues we have shown how the Calcutta University showed unduc favour to a Hundu candidate and did injustice to two Mu. alman candidates who sat for the B A examination in 1916 Here is a third case of gross injustice to a Mu lim candidate One Shallb Azizur Rahaman Roll Cau No 31 of Gauhati Cotton College got 109 marks in English 40 in Bengali 111 in history and 99 in economic and thus 3.9 It is to be remembered that the Hindu candidate to whom undue favour was shown at first got 91 marks only in English He was given 9 grace marks and still his aggregate fell short by I In spite of that he was declared to have passed the examin ation six months after the results had been out But this Mushm candidate got in economics only 1 mark less than the pass marks. If he was given 1 mark only in economics his aggregate too would not have fallen short by 1 But this I mark was denied We do not say that this Minshim candidate as well as the two others whose cases we noticed before bad any right to get grace marks and to have come out successful in the examination but what we say is that when the Hindu candidate in question who lamentably failed in English could be declared to bave passed the examination why the Musalman candidates who e cases were immensely better and who had much superior claims were so shabbily treated Some of our Hindu contemporaries would object to these cases being called Hindu Muslim ones and so we refrain from so doing But is it not deplorable that the claims of candidates who happen to be Muslims should be so deliherately overlooked? Is there anybody who can call the University to account and put an end to such scandals?

APPENDIX III

Crievances of Muhammadan tudents

To the Edstor of the Musalman

Sir—I have pointed out before that the Arabic and Persian teaching staff in colleges is not competent. However something is better thin nothing. For there are colleges in which there is no provision for the teaching of Arabic and Persian. The Berhampur College is famous for its good teaching staff. But alas I Minhammadan students suffering is the same here as elsewhere. Perhaps the college authority will try to hush these sorry facts by saying. Where are students for whom to make provision? I must say there are bundreds of students who are compelled to take up other subjects as a second language owing to the various obstacles in the way of taking Arabic or Persian.

AHMED, TASLIMUDDIN, Khan Bahadur, contd -AHMED, Maulyi TASSADDUQ.

Under the existing systems considerable number of marks is allotted to translating into English of unseen Arabic and Persian passages. As for example, 50 marks are allotted in the BA examination. But how can the boys be expected to do this unless they read some books besides text-books? And students are ever ready to read such books But who will supply them with those desired books? The University?—Never, for to hope so is to hope against hope. Year after year it is notified in the University Calendar that an Arabic grammar would be published by the University shortly We do not know why the University was kind enough to notify this for years have passed and yet the invisible grammar has not been visible! However, let us think that perhaps the war is its cause and thus console ourselves. Outsiders may say that plenty of Arabic and Persian books may be had at cheap pinces. Yes, they may be had, but considering the pressure of study in college life no student can afford to spend his valuable time in Confusing I say because these reading his clumsily printed books in confusing types have confused our 'Tolba' class for many years Now let some competent men of our community edit these books which will bring money and which will do a great service to the student community

Now one vital question relating to the present academical year. All know that Arabie has been omitted from the matriculation text-books, i.e., up to the matriculation examination boys taking up Persian are no longer required to read Arabie along with it. But, as soon as they pass the matriculation examination and enter college, they have to jump like monkeys and reach the top of the tree of 'Arabie Knowledge' for they have to begin at once the celebrated Eastern romance, namely, Arabian Nights, and that in Arabic type without having vowel points (Zer Zabar). We do not know how these boys can be turned into monkeys. Let the University authorities answer the question

Lastly, owing to the late beginning of the I A session this year, the University has kindly omitted some text-books. The other day we have seen a notice of the University which declares some portion of the Sanskrit text-book omitted. But as yet no notice is issued omitting any portion of Persian or Arabie text-books. Perhaps there was no Muhammadan member in the meeting of the Senate to raise any such question. Be as it may, but our concern is to know whether the University is going to do anything to this effect.

AHMED, Maulvi TASSADDUQ.

- (a) In the government of the University the Muhammadans have very little voice. Whether it be in the Senate, Syndicate, the different faculties or boards of studies, Muhammadans are not represented commensurate with their importance as a community. Even in the appointment of examiners and paper-setters Muhammadans have never got their due share. It is the fond hope of every educated Muhammadan that, now that the Commission is enquiring into all that pertains to the University, this sad neglect about Muhammadan interests in the government of the University will be remedied ere long.
- (b) With regard to the courses of study I have already suggested the inclusion of a study of the history and civilisation of Islam
- (c) Under residential arrangements I would suggest that all colleges, Government, aided or unaided, should have adequate hostel accommodation for Muhammadan boys. For post-graduate students the University should build a hostel like the Hardinge Hostel

It is the duty of the University to see that in all colleges where there are Muhammadan students sufficient provision is made for the teaching of Arabic, Persian, and Urdu

Lastly, I would like to refer to the difficulties which Muhammadan boys encounter in the matter of admission to colleges. The growing demand of the community in this matter has not been fully met by the colleges of Bengal, and especially those in Calcutta. The necessity for a Muhammadan college in Calcutta has now been fully demonstrated.

Angayur Lan Khan Bahadur Maulyi

Ansanutt Mr, Khan Bahadur Maulvi

(a) The administration of the Calcutta University is entrusted to the Senate a legislative assembly of a fairly large aize and the Syndicate a smaller executive body Bender there two bodies in which the government of the University is mainly rested there are faculties and boards of studies and accounts subordinate to them.

The following is a comparative at tement of the members of different creeds composing the Senate the Syndicate and the subordinate boards —

Constitution of the Senate

Members	Latobeaus	Illadus	Musl ms	Others	TOTAL
(1) Honorary fellows nominated by the vice	-	l 3	7	3	33
Ch neel r (3) F -oficio i flows (4) \ minated fellow (5) Lietted fellows	8 49 3	1 14	17	10 3	19 79 0
TOTAL	53	61	1	18	14
		3	fusl ms	10 per cen	t.
_ Constitution	on of the Sy	nd scale.			
(1) F -officio members () Liceted members	1	4		6	15
TOTAL	6	7			17
			Studima	0 per cen	
Constitution	of different	faculties.			
F calties	Europeans	Hadus	Muslums	Others	TOTAL
(1) Arts () Science (3) Law (4) Medicine (5) La-incerin	50 7 4 8 7	3 14 1 5 1	4	3 .	53 -5 3 15 8
TOTAL	56	58	10	18	140
			Muslims	7 per ce	ut.
Constitutio	n of boards	of studies			
Be rds.	E proud	Hindus	Mu lims	Othe a	TOTAL
(1) English () 8 oskrit (3) Arabic a d Persi n	7	2 9	1 1	3	1
(4) History (5) Philosophy	1	5	o i	1	î 7 11
(c) Mathematics (7) Geography (a) Teaching (c) Law (10) Medicios	1 1 2 3 1 5	7 6 4 10 5	1	1 2 1 2 3	10 10 10 10 1
TOTAL	7	53	0	10	10
			Muslims	8 per cer	t.

AHSANULLAH, Khan Bahadur Maulvi-contd

A glance at the figures will show how poorly the Muslims are represented on the governing bodies of the Calcutta University Muhammadan elements should be sufficiently mercased in order that questions of principle may be decided in due regard to the needs and sentiments of the Mushim community The Government of India have commented on the small part that has been assigned to Muslims and have indicated a desire that Muslims should have a much larger voice in the administration of a university less special arrangements are made for greater representation of Mushims it is idle to expeet any appreciable improvement in their educational prospects The balance between Hindus and Muhammadans cannot be adjusted by nomination masmuch as such nomination cannot, in justice, be demanded purely on a sectarian basis. In the governing bodies of the University provision should be made for special representation of Muslims in the proportion in which they are represented on the Provincial Legislative councils by a separate Muhammadan electorate formed on a broad franchise. Such an electorate may be composed of .-

(1) The Muhammadan graduates of the Indian and European universities

(11) The Muhammadan members of the Provincial and Imperial Services (Educational, Executive, Judicial, Medical, &c)

(111) Muhammadan barristers

- (iv) Muhammadan sub-registrars
 (v) Muhammadan professors and lecturers
 (vi) Muhammadan head masters of high schools
- (VII) Muhammadan deputy inspectors of schools

(VIII) Muhammadan scholars of high oriental distinction

The creation of such an electorate will be fully in accordance with the principles regulating the constitution of other self-governing institutions. Considering the importance of the Muslim community I would suggest that at least a third of the members should be Muhammadans Such a constitution will give the Muslims, who form 52 per cent. of the total population of Bengal, a reasonable share in the government of the Calcutta University.

- If the educational advancement of the Muhammadan community is to be assured they should be duly represented on the various governing bodies of the University To keep out one important section from participation in higher education will be a suicidal policy. It is a paramount duty of Government to range the various division of the vast population in one advancing line of even
- (b) The interests of the Muhammadan community can but receive scanty consideration under the existing arrangement Among the faculties science, medicine, and engineering go altogether unrepresented Similar is the case with the boards of studies that represent English, Sanskrit, philosophy, mathematics geography, teaching, and medicine

Bengali, which is treated as a compulsory subject, has no board of its own. All questions connected with Bengali are decided by the Sanskritic board, which is represented by 11 Hindus and only I Muslim This poverty of representation accounts for the numerous complaints to which reference has been made from time to time at the annual sessions of the Muhammadan Educational Conference Books that are prescribed for the university examinations are found to contain stories and passages hurtful and icpugnant to Muhammadan sentiments There have been occasions when the educational authorities had to intervene and suggested the exclusion of certain texts from the prescribed courses If the University has to educate all the sections of the community it ought to take into consideration the interests of at least such of them who play not altogether an insignificant part in the growth of scholastic life. It is high time that each of the faculties and boards should be reconstituted with due regard to the needs of the arrous communities from which students are drawn

To aid in the promotion of oriental culture among the Muslims the creation of a separate Board of Islamic Studies appears to be indispensable There is a strong feeling among the Mushms to modernise the madiassah courses and to combine with instruction in Ansanullan Khan Bahadur Maulvi—conid —Aixer Sir P S Sivaswamy—Ali The Hon bla Mr Albar

Islamic studies a thorough grounding in the English language. Such a course will more fully equip the Muslim for the hattie of life and will go a long way to populatise higher education among the bigoted section whe hole askance at anything and everything which is unconnected with the tenets of Islam. This board will arrange for the conduct of the senior and junior madrassh examinations preservine courses of study for all clusses of madrasshs and take up in addition the work that is now entrusted to the Arabic and Persian Boards of Studies. This board will also arrange for religious instruction and observances in connection with such institutions as can provide for them without offending the religious sentiments of the people of after creeds.

Books which centam words conveying ideas and sentiments peculiar to Mushins or such words as hava not an exact equivalent in current Bengali will greatly appeal to Mushimmadan students. Bengali hierature is at present permeated mainly by Hindu ideas and does not interest Mushimmadan boys. The Board of Islamic Studies will recommend hooks of a Mushimmadan character as an alternative to other Bengali books more suited to Hindu tastes. Bengali is the vermentlar of the bulk of Mulammadan students and it is only meet and proper that in prescribing text hooks the needs on such students should be more fully consulted.

(c) It is admitted on all hands that students not living with parents or near relations should be called upon to reside in the school or college. Messes and unattached hostels are often betheds of evil. They are ill controlled and ill man ged. Any laxity in the matter of residence defeats the very object of the University as it is mandly in residential schools and colleges that the full henefits of the scholastic life can be derived. The duties of teachers and students should extend to all sapects of the life of the student. A present there is lack of all that makes for a corporate life. The teachers should be required to come in more intimate relationship with the students. Hindu and Mulnimmadan boarders should as far as possible be accommodated in the same place separate arrangements being made for cooking and other purposes. Combined hostels will be well comed both from the scholastic and this economic point of view. They will greatly facilitate the growth of an intimate brotherhood among the students of different creeds and will permit of organised tutorial system. At present there is a large number of mistigutions which are without any Muhammadan hostels attached to them.

The governing hodies of schools and colleges in which the management of the hostel is vested should be reconstituted in due regard to the interests of the different communities. Few hostels have managing committees and fewer still lave governing bodies of a representative character.

AIYER SIT P S SIVASWAMY

- (a) and (b) No such arrangements are necessary either in regard to the government of the University and the course of stady or residential arrangements
- (c) All that is necessary is that in making residential arrangements caste scriples must be respected in the matter of messing

ALI The Hon'ble Mr ALTAR

(a) (b) and (c) None the University should make no distinction for any particular community especially in view of the fact that the Dacca University scheme gives considerable advantages to the Muhammadan community ALI, SAIYAD MUHSIN—ALI, NAWAB NASIRUL MAMALIK, MIRZA SHUJAAT, Khan Bahadur—ALLLIN, Dr. H. N.—ALUM, Sahebradah MAHOMED SULTAN.

ALI, SAIYAD MUHSIN.

(a) Adequate representation of each community on the governing bodies of the University

(b) Introduction of subjects interesting to each community

(c) Providing of facilities for the observance of religious rites and for elementary religious education.

ATI, NAWAB NASIRUL MAMALEK, MIRZA SHUJAAT, Khan Bahadur.

(a) and (b) There should be adequate and proportionate representation in the governing bodies of the University of the important communities in Bengal, as well as on the bodies which settle courses of studies and look after the needs of the student community Muhammadans should be represented on these bodies according to their numerical strength in the population.

ALLEN, Dr. H. N.

- (a) As far as Bombay is concerned the University is, and should be, perfectly non-sectarian
- (b) In the hostels separate dining-rooms have to be provided for different castes.

ALUM, Sahebzadah MAHOMED SULTAN.

(a) It is a well-known fact that the Musalmans are very much neglected, and especially is this the case in Bengal By far the majority on the Senate is Hindus. The Hindus are also examiners, with very few exceptions, so, naturally, the interests of Musalmans suffer. I would submit to the members of the University Commission and to Government that something now ought to be done for Musalmans who are numerically more than Hindus. Now, as they have awakened, the path of their progress ought to be made smooth so that they may not be obstructed on account of the want of authorities or persons to remove any obstacles that may be in their path of progress. I would suggest, therefore, that one-third of the total number on the Senates should be Musalmans, one-third Hindus, and one-third Europeans. Out of a total number of 100 on the Senates fifteen members are to be elected by the graduates, of which I would suggest that five should be elected from Musalmans, five from Hindus, and five in the manner which the Commission thinks advisable. Amongst the exofficio members I would suggest only the Chancellor, the Vice-Chancellor, the directors of public instruction, and the education member. No other officer or person should be ex-officio members.

(b) In European schools scripture and catechism are taught so that students may know their God and what is good and bad or moral and immoral. They learn this from their infancy and their minds imbibe such ideas when their hearts are tender and impressionable. Unfortunately, however, nothing is being done in schools where Indian boys are taught. I will take the case of Musalmans. It is very essential that their minds, as well as the minds of Hindus, too, should be impressed with such education and, therefore, religious text-books should be introduced in schools and colleges. Besides, in the history of the Muhammadans the history of their great men should be introduced.

ALUM Sahehzadah Mahomed Sultan—conid—Archbold W A J—Aziz Maulyi
Abdul—Barhsh Khan Sahib Maulyi Kadib

A great many things and even Greenan and Roman history which are full of Hindu mythology are taught in Bengal and are of no interest to the Musalmans

- If there be a sufficient number of Muhammadans on the Senate and Syndicate they will naturally see what is necessary for Muhamm dan students. At present the members are so selected that they form too small a minority and their voices ar not heard. To say nothing about election Musalmans are never elected and no notice is taken of them. The election of the Syndicate should he so arranged that Musalmans will be selected by Musalman Senators Hindus hy Hindos and so on. There ought to he a sufficient number of Musalman representatives on the boards of studies and other governing and advisory bodies of the University.
- (c) Wherever there are colleges hostels and private lodgings should be erected for the separate residence of Mnhammadan students and when the number is small a sufficient portion of the hostel or private lodgings should be set apart for Musalmans At present many Musalman students are refused admission to colleges as well as to bostels for want of accommodation and therefore sufficient seats for Musalmans should be set apart in colleges as well as in hostels

ARCHBOLD, W A J

There is great danger of weakening communities by giving them privileges altoge ther apart from questions of the justice or otherwise of such a course of action. But we mist not let doctrinarie politics take us ontside the limits of common sense I do not believe in sectarian universities myself that I see no objection to Hindu or Muhammadan colleges, though I do not advocate them and I see the absolute necessity of arranging hostel life in Indus on a sectarin hasis

A217 Maulyi ABDUL

This is a crying need

(a) The number of the members should he at least in proportion to the population of the different races and communities in the land both on the Syndicate and the Senate

(b) For Musalmans Arahie Persian Urdu history and those hooks which deal with faith manners and customs Books on Muhammadan philosophy philology history and science should be included in the course of studies.

(c) These arrangements should he left to Musalmans Hindus and Christians for their own pupils The arrangements should he made hy a committee of students under the guidance of their professors and teachers

Bakhsh Khan Sahib Maulyi Kadir

In Bengal the needs and interests of the Muhammadan community which constitutes the major portion of the population of the province hut is yet hackward in point of education should be specially considered a follows—

- (a) In the government of the University regarding the Senate the Syndicate the text hook committee and other occurrence committees at least \(\frac{1}{2}\text{rd}\) of tho members should be Wuhammadans
- (b) In its courses of study to such an extent as would make subjects of Muhammadan interest play an adequate part in them
- (c) In its residential and other arrangements to the extent of the growing needs and requirements of the Muhammadan community from time to time

Banerjea, J. R.—Banerjea, Dr. Pramathanath—Banerjee, Gauranganath—Banerjee, Sir Gooroo Dass—Banerjee, Jaygopal

BANERJEA, J. R

(a) As far as possible, in the government of the University, the needs and interests of particular communities should be considered. This would require the reconstitution of the Syndicate. Provision ought to be made for sufficient representation of teachers (European and Indian), and the representation of the Hindu, the Muhammadan, the Brahmo, and the Indian Christian communities. The Director of Public Instruction, Bengal, should always be on the Syndicate as representing Government and as being conversant with the needs and interests of the different communities.

(b) In its courses of study the needs of different communities have been already considered. Thus, Hebrew has been recognised as a language which a student

may take up. This is in the interest of the Jews

(c) There ought to be separate hostels for Huidus and Muhammadans and for other communities if it is found that their members cannot live with Hindus or Muhammadans. As regards other airangements to promote espirit de corps no separate provision should be made

BANERJEA, Dr. PRAMATHANATH.

(a) I am opposed to the principle of separate representation in the government of the University

(b) While the courses of study should, in the main, be the same for all, they may, in respect of some subjects, be adjusted to the needs of particular communities

(c) Separate residential arrangements may be made for different communities, if and when necessary

Banerjee, Gauranganath.

(a) In the government of the University the needs and interests of particular communities should not be specially considered, otherwise, disastrous results would speedily ensue

(b) In the particular courses of study, however, the interests of the particular com-

munities may be adequately considered and safeguarded.

(c) I strongly advise, for the sake of harmonious relations, that there ought to be separate residential and messing arrangements for different communities.

BANERJEE, SIT GOOROO DASS.

Excepting matters relating to denominational religious instruction and residential arrangements no other matters occur to me in which the needs and interests of particular communities require to be specially considered. Within the sacred precincts of the temple of learning all votaries should receive equal treatment and none should claim any special favour

S Banerjee, Jaygopal

(a) Muhammadans, Indian Christians, Parsees, and Marwaris, representing minorities, should be given a voice in the government of the University by means of ade quate representation.

Banerjee Jaygopal—conid.—Banerjee Rai Kumudini Kanta Bahadui—Banerjee Muraly Dhar—Banerjee Sasi Sekhar

(b) It is not desirable to allow the courses in stady to be differentiated except in regard to theology which should include all schools of thought but never hose claring ised and culture history and the history in the civilisation of different races and community.

(c) Re idential arrangements cannot be allowed to be divided into water tight compartments tending towards disruption in a common corporate university life. On the contrary the students as such should be encouraged to feel intensity and reals e deeply that they have a common ideal and must live a communal life as the future citizens in one and the same Empire and useful members of one nation all minor differences notwithstanding Sectarian projudices are daily dying out under the lih rabing influence of a catholic western culture and the University should be the last body to lend however indirectly its helping hand towards the perpetuation of what is so prejudical to a fuller life

BANFRJEE Rai KUMUDINI KANTA, Bahadur

(a) and (b) \others others special need be done regarding the government of the Uni versity and courses of study

(c) Residential arrangements for Muhammadan and hackward Hiadu classes should be provided

BANERJEE M N

The less we hear of communal interests in the University the better. The University is the only place where all races ereeds, and nationalities meet on common ground I do not think separate universities for Hindus and Vuhanmadans are movements in the right direction. Separate chairs for Vrabic and Sunskrit and for Hindu and Muhanmadan philosophy or religion would have met the requirements. The needs and interests of particular communities should only be specially considered in the residential arrangement.

BANERJEE MURALY DHAR

The needs and interests of the Hudu and Muhammadan communities should be specially considered —

(a) By having representatives of each community on the Senate (b) By the creation of degrees in Brahmanic and Islamic studies

(c) By providing separato hostels for Hindu and Muhammadan students and also s parate religious instruction if desired by the guardians

BANERJEE SASI SEKHAR

(a) The University heing the centre of learning should be free from party consider stions. There should not he sny party government or communal representation in the University luit on its government only the hest and capablo men should be calisted without any reference to his nationality so long as they will be able to serve the best interests of Government of colleges and of learning

(b) The claims of the different classical and vernacular languages have been recognised by the Calcut.a University and an ise as the former is concerned provision for the highest training also exists. A university which does not represent a particular class should not aim at more than what the Calcutta University has done in this

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BANFRIEL, SASI SERMAN-contd -BANFRIEP, UTLADRA NATH-BANPRIC The Hon'ble Justice Sir Pramada Charan-Bandaloi N C-Basu, P

respect. To most appears that in prescribing courses of study a non-communal

university should follow the line of the Calentta University

(c) In the residential and other arrangements the needs and interests of particular communities chould be considered. Pheouragement may be given to the backward classes by making special grants for scholarships and special arrange ments for hostels and messes

BANTRICE, UPENDRA NATH.

Especial attention to be paid to the study of subjects connected with England, India, Japan, Australia, the United States, and similar other advanced and important countries of the world and the examiners should do their best to select questions from subjects having especial relation to these countries

BANERJI, The Hon'ble Justice Sir Pramada Charan.

I would not make any communal difference in university matters except as to residence in separate hostels for each community

BARDALOI, N. C

- (a) The needs and interests of particular communities should be specially considered regarding the control and management of the University There should be enough non official members representing different communities and people For example, there should have been now enough non official representatives from Assam to safeguard her interests on the Senate as well as on the Syndicate The Muhammadan community is also very poorly represented there. This state of things should never occur in the University. It brings on a distrust in the minds of the people so neglected, which is really projudicial to the best interests of the country
- (b) No(c) Yes

Basu, P

As a general principle I consider special representation of any community as highly mischievous In university matters this is more so. But as the needs of different communities differ much with regard to certain aspects of university life to that extent specially competent persons for that purpose should be asked to give advice

(a) In the government of the University there can searcely arise any question which requires special knowledge of any community or which affects the needs and interests of any one more than those of any other. The University deals with matters which are common to all young men who are students thereof capacity, efficiency, and method of work are tested and supervised by the Uni-In purely administrative matters also efficiency, justice, etc., guide the university authorities And this should be so rather than the sectional interest of any community in the pursuit of imaginary needs peculiar to itself in matters pertaining to the government of the University

(b) Similarly, courses of study should always be determined by the needs of the students of a particular age who have attained a particular training by passing some examination or other test of the University The University does not attempt, nor BASU P—conid—Basu Satyendea Nath—Bengal Landholders Association Calcutta
—Bethune College Calcutta—Bhaduri Jyotibhushan Dey B B and Dutta
Bidhu Brusan

has ever been alleged to attempt to put in religious itistru tion or anything else which may prejudicially affect any community more than the general body of students. In such cases to bring in special consideration of the peculiar needs and interests of any community would mean either an attempt to lower the stand and of the course of study for students belonging to that community or a deliberate fostering of struggles between communities by creating special frighties for putting forth objections where none are put forth under the existing system. The absurdity of the system may be realised by imagining such considerations in favour of the low class labour population of London in that university where perhaps they will attempt to bring in cockney English as part of the syllabus instead of the chaste literature that forms a part now.

(c) In residential and other arrangements affecting the social or domestic matters of the student it can be allowed with far greater reason on its helalf that such considerations should be brought in In such matters it seems that special bodies consisting of members of each community should be formed each in charge of students belonging to the same community. They will organize and do the supervision work whereas co ordination of rules etc. may be entrusted to a body superior to them all in which each will be represented along with other representatives of the University. If this system be introduced the students would experience little change from the homes from where they come to centres of education where they are, now compelled more or less to shift for themselve in an alsen surroundance.

BASU SATYENDRA NATH

(a) The government of the University should not be placed on a sectarian hasis

(b) For the interests of particular communities special subjects of study may however he prescribed

(c) Special residential arrangements may be allowed

Bengal Landholders Association, Calcutta

(b) and (c) The association is decidedly against the introduction of the communal question in matters of university government and university education. No doubt in primary and partly oven in secondary education the needs and requirements of classes and communities may have to be taken into special consideration but the University must be a broad and open republic where students will meet on one common ground of equality as inquiries after truth and where government will have to be directed not with reference to this community or that but only with one object in view—siz the promotion of the best interests of learning.

Bethune College Calcutta

Roy D N (a) There should be no representation of different communities (b) and (c) The needs and interests of particular communities

(b) and (c) The needs and interests of particular communities should be specially considered

BHADURI JYOTIBHUSHAN, DEY B B and DUTTA, BIDHU BHUSAN

(a) The aim of the University is Advancement of Learning Ad sectarian differences should be merged as far as possible in the common object of fostering

BRADURI, JAOTIBHUSHAN, DIA, B. B., and Dutta, Bidhu Bhushan-contd -- Bhandapkap, D. R.—BHANDABRAP, SIT R. G.—BRATTACHARYAA, HAPIDAS BHATTACHAPYYA, Mahamahopadhyaya Kampaganna

the growth of "a corporate university life". The leaven of English education is fusing the diverse Indian race i into a homogeneous whole. In order to attain this ideal in the near future our petty difference i should not be secontasted

(b) For students following different religions and speaking different languages the University illows option as regards tran betten and the second language. This

safeguard is quite sufficient

(c) Religious neutrality is the accepted policy of Government. Hence, students, if they so desire, may have separate boarding arrangements. But teachers being men of culture may, and should, rise superior to prejudice and, hence ought to live near each other, if the ideal of a readential university is attainable.

BHANDARKAP, D. R.

(a) and (b) The needs and interests of particular community, should not be allowed to weigh with us

(c) Separate messing arrangements should be made only where they are required

BHANDARKAP, Su R G

(a) and (b) I do not think that the centrifugal forces, which are 40 powerful in Hirdu society, notwithstanding our contact with western civilisation for nearly two hundred years, should be further strengthened by the University and, therefore, the needs and interests of particular communities should not be taken into consideration in the government of the University and its courses of study should be arranged to meet the needs and interests of Indians, and Indians only

(c) I have already stated in my answer to question 19 that the members of different communities should be allowed to have their own independent messes community insists on having separate blocks of dormitories for its students it

should get these constructed at its own expense

BHATIACHARYYA, HARIDAS.

- (a) The following communities ought to be represented by a system of election
 - (1) The mercantile community—European and Indian

(11) The landowning community

- (iii) The mill-owners (iv) The Muhammadans

(v) The teachers

The system of election may be the same as that adopted by the Provincial Legislative The post-graduate councils in arts and science ought to have two representatives each The Calcutta Corporation should also be represented

(b) The courses of study should be uniform for all, except for women There should

be no system of communal education

(c) But separate residential arrangements may be made for Muhammadans, well-todo classes, and women, and tutorial assistance of the nature indicated in reply to question 19 may be given

BHATTACHARYYA, Mahamahopadhyaya KALIPRASANNA

No special consideration should be made for the interests of a particular community (c) Of course, separate hostels should be established for Muhammadans.

Browal Govinda Chandra—Biswas Saratlal—Borocah Jranadadhiliam—Bose Rai Chunilal Bebadur—Bose G C—Bose Miss Mrinalini

BHOWAL GOVINDA CHANDPA

- (a) Needs and interests of particular communities should not be considered
- (b) They should not be considered
- (c) They may be considered

BISWAS SARATLAL

- (a) The government of the University as well as its teaching departments should be composed as far as possible of Indians and preference should always be given to the people of Bengal.
- (b) No special consideration should be paid to any particular community but the courses of study should not contain anything objectionable to any sect
- (c) As regards arrangements for the boarding and lodging of students such interests (eg customs) should be observed as far as practicable

BOROGAH JNANADABHIRAM

- (a) There should be an adequate number of each community proportionate to its educated members
- (b) In the courses of study religion should not be a har to one s taking up any subject he likes For instance a Muhammadan ought to be able to aspire to getting a title of Pandit on Hindu Theology and a Hindu may he given a title if he is competent enough in accordance with Muhammadan usages Aon Muhammadans bave written hooks on Muhammadan law.
- (c) In residential arrangements caste and religion and interests of communities will have to be considered. In a hostel for instance there should be arrangements for Christians Muhammadaus Hindus the hill tribes etc in the same way to live according to their own views of life. This is necessary in India—but a member of the hill tribes for instance should not be refused admission simply because there is no accommodation according to his ways and modes of life. Accommodation should be ready in each case.

Bose, Rai Chunital, Bahadur

In view of the fact that the Indian student community is of great diversity in respect of creeds and castes it is necessary to a certain extent that the needs and interests of particular communities should be specially considered particularly in regard to their residential arrangements

Bost G C

The needs and interests of particular communities are being taken into special consideration.

BOSE MISS MRINALINI

1

All communities should be treated abke.

CHARI, Rai Salub NRITIA GOPAL-CHARRANARII, BRAIALAL-CHATTIRIII, The Hon'ble Mr A C-Chatti Rill, Rin Balindur Sarat Chandra-Chatti Rife, Satis Chandra -CHAUDHURI, The Hon'ble Justice Sir Asutosii

CHAKI, Rai Sahib NRITYA GOPAL.

(a) There should be separate electorates for Muhammadans and for Pandits from recognised tols to elect members of the Senate

(b) For Muhammadans Urdu or Persian should be one of the compulsory subjects

in secondary schools

Special facilities should be given to students who prosecute their studies only in There should be regular examination in those subjects. oriental languages University degrees should be conferred on them.

(c) For depressed classes, or for those belonging to the lower classes in Hindu society,

separate arrangements ought to be made for their residence

CHARRANARTI, BRAJALAL

(a) The University ought to take up general questions only, and ought not to enter

into any particular matter of any community (b) and (c) Special courses of study and residential arrangements should be left to be provided by the denominational colleges without any interference on the part of the University

CHATTERJEE, The Hon'ble Mr A C

(a) None

(b) None

(c) Yes, so far as absolutely necessary

CHATTERJEE, Rai Bahadur Sarat Chandra.

(a) None

(b) None

(c) Yes, special arrangements according to local conditions may be made

CHATTERJEE, SATIS CHANDRA

The needs and interests of particular communities should be considered not so much in the courses of study, as in the government of the University and in its residential arrangements Representatives from all the great communities of the province should act as constituent members of the Senate, and there should be different residential arrange ments for the members of such communities as differ widely from one another in respect of the mode of their practical life

CHAUDHURI, The Hon'ble Justice Sir Asutosh

There is a strong body of opinion against sectional educational institutions, but I tavour the idea. There is no harm in founding institutions to meet the special requirements of particular classes, with separate residential or hostel arrangements, but I think separate colleges should meet such wants. I am not in favour of calling such colleges universities. They should be included in the republic of learning I have mentioned

CHAUDRURI BRUBAN MOHAN—CHAURHURI The Hon ble Bahu KISHORI MOHAN—CHAUDHURY The Hon hle Babu BROJENDRA KISHORE ROY—CHAUDHURY The Hon ble Namab Syee NAWABALY Khan Bahadur

CHAUDHURI BHUBAN MOHAN

(a) All communities should be associated with the government of the University

(b) The courses of study should be auted to all communities

(c) The cases of all communities should be taken into consideration in residential and other arrangements

CHAUDHURI The Hon ble Babu Kishori Mohan

(b) As regards courses of study there appears to b no necessity for any differential treatment except in the study of religion Separate chairs may be created for this purpose to such an extent as may be found necessary

(c) The interests of partienlar communities should be looked after by the University

in its residential arrangements by the provision of separate residences

CHAUDHURY The Hon ble Babu BROJENDRA KISHORE ROY

(a) With the transfer of the government of the University and of the boarding houses and hostels practically to the people the University ought to be in a position to en courage the denominational religious education for the stud into 6 the Hindu Muhammadan and other communities in separate classes and to encourage if not to enforce in their boarding, houses and homes religious practices and observance of the traditional scruples of the communities in respect of food and clothing and social manners and modes of living etc.

(b) Systematic study of the Hindu scriptures—except the Vedas Hindu mythology—the Puranas and Lithassa and of Hindu philosophy and Dharmassatras by Hindu students ought to be encouraged in the higher studies and the same ad

vantages ought to he given to Muhammadan students also

The study of the Vedas ought to be enturely excluded for various reasons from the course of study in our colleges except where possible in case of Brahmin hoys in separate classes and under conditions favourable for the study thereof according to orthodox methods

(c) Hindu and Muhammadan students ought to be placed in separate hostels huilt in entirely separate compounds with entirely separate arrangements regarding

religious education

CHAUDHURY, The Hon'ble Nawab Syed Nawabaly Khan Bahadur

In answer to this question I would specially draw attention to the needs and interests of the Muslim community which for reasons into which I need not go is relegated to the background in the Calcutta University I would merely offer a few suggestions with a view to sccuring for thom their proper share in the organis atton of the University.

(a) Senate —Either through election or through election and nomination two fifths of the Senate should be composed of Europeans most of which should be from amongst those engaged in the teaching profession the remaining number of sents to be divided equally between Hindus and Muhammadans the principle underlying the arrangement heng that the European element would keep the halance between the respective interests of the two communities due regard being paid to the academic haracter of the University I make the suggestion especially in riew of the continued hardship to which the community has been subjected by those who have been guiding the destiny of the Calcutta University

CHAUDHURY, The Hon'ble Nawab Sxid Nawabaly, Khan Bahadur-contd

- Syndicate The seats on the Syndicate should be divided in the same proportion between the three communities, as in the Senate, the three sections being partly nominated and partly elected by the members of the respective communities in the Senate, the same proportion to be maintained in regard to the board of accounts, library, general committee, transfer committee, and the students' residence committee. I may here add that, as circumstances stand, I am not in favour of an entirely elective principle to be applied to the formation of the Senate and Syndicate, for, as it sometimes happens, men experienced in the art of canvassing are returned in preference to men of real worth, though I cannot pass without also observing that the privilege of nomination, too, has not always been exercised in the proper way
- The office of the Vice-Chancellor should be filled by Emopeans, Hindus, and Muhammadans, in iotation, likewise the office of the Comptroller
- One-half of the ministerial and higher appointments should be reserved for Muhammadans
- (b) Bengali—The suggestions which I have made in answer to question 12 in regard to this subject should be followed. Also the following which I transcribe from my note submitted to the Commission on the 13th November, 1917.—
 - (1) There should be a separate board for Bengali literature, composed of an equal number of Hindus and Muhammadans, for selecting suitable Bengali text-books for all the University examinations
 - books for all the University examinations
 (11) Books in Bengali, suited to Muslim tastes, should be prescribed as alternative text-books
- (111) When a question bearing on mythology is set in an examination paper there should be an alternative question of a general character
- The standard of difficulty for the Arabic and Persian courses should be the same as that for Sanskrit To show how the Arabic and Persian courses compare at present adversely with the Sanskrit course I shall, exempli gratia, take the texts prescribed for the Matriculation of 1917-18
- The Arabic course includes selections from the Koran, the Arabian Nights, and the History of Tibry, and the Persian from the works of Sadi, Nasir Khosrao, Foriuddin Attar, Shaik Ali Hazin, and Amir Khosrao, whereas the course in Sanskrit includes selections from Panchatantram Hitopadesa, Punacuthanam, and Dhritarashtrabilapa Those versed in these languages hold that, from the view of points of diction, style, and subject matter, the Arabic and Persian selections are decidedly of a more advanced type than are those in Sanskrit, and require in the students a developed critical faculty to be understood and fully appreciated by them You have, in addition to this difference in quality, to take into consideration the difference in the quantity of matter the students have to study There are in round numbers about 13,000 words in the Arabic course, 22,000 in the Persian and 10,000 in the Sanskrit course. This apait, it is to be berne in mind that Arabic and Peisian are foleign languages to the Muhammadan student in Bengal. His mother-tongue is Bengali and, since in this language you have a large number of words derived from Sanskrit, the study of Sanskrit becomes much easier for him than that of Arabic or Persian. But the Muhammadan student prefers, on religious and other grounds, to take Arabic or Persian in the Matriculation and is, consequently, placed at a great disadvantage as compared with a Hindu student who invariably takes Sanskrit for his second language. He has to spend greater time and energy in understanding his subject than a Hindu student and, as a consequence, is obliged to pay a less amount of attention to his other subjects
- This is one of the chief causes why Muhammadans have fared so badly in secondary and higher education. I would, therefore, strongly urge that the existing defect should, without further delay, be removed and the Muhammadans placed on an equal footing with students of other denominations.
- The course in Persian should not comprise texts in Arabic for the I A and B A
 It may be observed here that in other universities the two subjects are treated

CHAUDHURY The Ifon ble \awab SYPD \AWARALY Khan Bahadur-contd

as separate Till very recently the Perman course in the Matriculation also was defective in this respect but after repeated requests by the Muhammadan Educational Conference this defect was removed without a simultaneous removal of it from the higher courses with the unfortunate result that the students in the I A and B A who have not had to deal with Archie in the Matriculation have to feorn it afresh in the college stage. This unnaturel amalgamation of the two subjects weighs heavily on Muhammadan students and ought to be given up at once I may here add that the Syndient referred this matter some tima hack to the board of Arabio and Persian which was then presided over hy an experienced orientalist Major Peart who after due con adderation of all sides of the question submitted a very strong note to the Syndicate along with the unammous recommendations of the heard but the Syndicate along with the unammous recommendations of the heard but the Syndicate do not think it worth whole to take action in the matter

Urdu should be recognised as a second language in all stages It should be taught also in the middle forms prepaintery to the study of I ersian end Arahie in the higher terms of high achools

Texts in Indian history which are huriful to the sentiments of the community should be excluded from text-books

Provision should be made for religious and moral instruction to students under the University

Provision should also be made for the teaching of Islamic history both in colleges ca well as in the school department

- (c) Every Government institution affiliated to the University should be required to have a Muhammedan hostel attached to it with separato secommodation to enable the Muhammedan students to offer their prayers. Every other college where there is a hostel should he asked to set apart o wing of it at leest for the use of Muhammalan students with a separate dining holl and a prayer room. Every Muhammedon hostel should be pleed under a commit teo composed of Muhammadans. The superintendent should he a Muham member of the staff of the institution to which the hostel is attached.
- Among other metters which may be discussed under this heading I may suggest that in all Government colleges 30 per cent of the total number of seats should be reserved for Muslim students seeking admission provided however that when these seats are not filled before a particular date every year they may be opened to students of other communities. The University should misst on a similar provision being made in other colleges affiliated to the University Lastity I may add that there should he a separate section in the annual report of the University dealing with the progress of Muhammadan education in the different departments of the University.
- I may here observe that the recommendations which I have made in answer to this question are some of those which were adopted after an exhaustive consideration of the problem of Muslim education in Bengal by the committee which was appointed by the Government of Bengal under instructions from the Government of India in their letter No 685—595 dated Simila the 3rd April 1913 and I may add that so tar as Government are concerned most of the recommendations contained therein have been almost given effect to in the Educational Department. But the University to whom the report of the committee was also submitted has not thought fit to give effect to any of the suggestions and recommendations made therein. I strongly commend the report of the committee to the earnest and sympathetic consideration of the Commission.
- The above suggestions are made with reterence to the existing conditions but the principles underlying them should be borne in mind when the University is to be remodelled on different linea

Note-4 further m m rand m s bmitted by this correspondent of this and allied subjects it included in volume VII page 06

CHOUDHURY, Rai Yatindra Nath-Crohan, Rev Father F.-Cullis, Dr. C. E-Cunningham, The Hon'ble Mr J. R-Dl., Har Mohun.

CHOUDHURY, Rai Yatindra Nath

I would oppose any communal representation in the governing body of the University and, for the matter of that, in all local bodies. What is wanted is good men, and not men selected in a haphazard way from any community because they belong to it. However, it is desirable that in the oriental side of our University, and in the side which would control Indian history and antiquity, we should have a certain percentage of men from the different communities to enable adequate consideration being given to their respective needs and interests.

CROHAN, Rev Father F

The needs of the Anglo Indian community should be studied, and their higher education more powerfully encouraged. As it is, the university courses do not fit in with their secondary education. The IA and ISe courses overlap with those of the Senior Cambridge, and the new course of study proposed by Cambridge for the last school class will even overlap the syllabus of the BA or the BSe. This is a cause of much disappointment to many

CULLIS, Dr C E

I consider that these questions would be best dealt with by the University itself, so long as provision is made in it for the due representation of all communities

CUNNINGHAM, The Hon'ble Mr J R

- (a) For the purposes of this question I incline to consider the whole community as divided into three main classes
 - (1) The Hindu bhadralog and the clean Sudra castes
 - (11) The Muhammadans
 - (III) Others
- Classes (11) and (111) should, I think, be adequately represented on the government of the University
 - (b) I do not advocate the institution of special courses of study for special communities further than this is done at present, the aim being rather the reconciliation, than the emphasis, of differences
 - (c) In the matter of residential arrangements it is still desirable to provide separate hostels for Muhammadans. So far as the backward Hindu castes are concerned, however, all that is, necessary is to allow for separate messing arrangements—kitchens, dining-rooms, etc. Many of the backward castes, however, are sky of intruding in the general Hindu hostels. As a temporary measure reservations may be made for them in large systems. This may be followed by allowing groups to occupy rooms for three or four students in the general system until diffidence and prejudice pass away and students from the other border of the Hindu system can be placed without disadvantage in a hostel wherever 100m can be found for them. The question is less important in Calcutta than in the mofussil

DE, HAR MOHUN

- (a) and (b) In the University there ought to be no special consideration for any particular community
- (c) Must be modified

DE SATISCHANDRA-DEY BARODA PROSAUD-DEY N N -D SOUZA P G -- DUNN S G

DE SATISCHANDRA

The needs and interests of the depressed or backward classes and poor middle classesshould be considered always when there is any proposal for raising fees (tuition and examination) and boarding charges and for concentrating high education only in Cal utto where lying is dear

DEV BARODA PROSAUD

Particular communities coming to the front should have -

(a) Proper representation in the government of the University

(b) Their vernaculars and special laws finding places in the courses of study

(c) Separate residential and other necessary arrangements

DEX N N

- (a) In the Senate the needs of the particular communities may be safeguarded by Government nominating some of them. Further the particular communities are bound to come from the different electorates mentioned in answer to question 5
- (b) The languages of these communities ought to find a place in the courses of study (c) Separate residential arrangements have been found to be necessary for particular
- (c) Separato residential arrangements base been found to be necessary for particular communities

D Souza P G

- (a) Communal considerations seem out of place in the government of a university and in the courses of study
- (c) For a long time to come separate kitchens will have to be provided for the different caste

DUNN S G

The ueeds of particular communities should be met by the establishment of special universities such as the Hindu University at Benarcs or the prope ed University of Islam at Aligari these universities should be financed and in every way controlled by the communities which demand their establishment public funds should not be used for them at all

- (a) Apart from these communal or sectarian universities the needs and interests of particular communities should not be specially con_idered in the government or academic organ atton of the universities a university in which such needs and interests are considered is a contradiction in terms
- (b) The courses should be framed solely with a view to securing the best rossible edu
- (c) But in the residential arrangements there is ample opportunity for the communal spirit special communities may and should erect their own hostels and residential colleges provide their own tutors and wardens to look after the mellectual social und religious interests of their members and offer scholarship burs ries etc for their poorer classes
- All lecturing teaching and examining spart from special tutorial work done in colleges and hostels will be directly organied by the tuniver ity staff and from this all committed or sectarian spirit should be strictly excluded sound learning and efficient teaching should be the sole considerations in the appointment to university posts any other aim is entirely outside the range of a university policy.

DUNNICLIFF, HORACE B .- DUTT, REBATI RAMAN-DUTTA, PROMODE CHANIRA

DUNNICLIFF, HORACE B.

I consider that science teaching should be entirely non-sectarian. The best men in a given subject should be appointed or elected to control the affairs of that subject. Appointment to University committees should not be made because the candidate's father rendered good service to Government or because he is of a particular religious persuasion, but because he limiself is the best man to express helpful opinions on the matters considered by those committees

I have had experience in two of the most prominent sectarian institutions in the East (the M. A. O. College, Aligarh.—5½ years and the Khalsa College, Amritsar.—3½ years) and I cannot call to mind a Hindu-Mihammadan of Hindu-Mihammadan-Sikh question arising. In fact, I have been struck on many occasions by the extraordinary harmony which prevails when the students work play of have feasts together. They seem in structively to avoid offending each other's religious points of view. Other things being equal, I should advocate a Mihammadan staff for Aligarh and a Sikh staff for the Khalsa College but, if a suitable man were not available I should recommend the appointment of a suitable man of any creed to fill the post I have seen Hindu profes sors at Aligarh and non-Sikh professors at Amritsar and am not aware of any prejudice of bias existing on the staff against the appointment of these men whose efficiency was recognised by their colleagues.

DUTT, REBATI RAMAN.

- ation True education needs no colour, a Hindu or a Muhammadan will do as well, Father Lafont, or a Shams-ul-ulama Malimud, or a Mahamahopadhyaya Rama Chandra, would do as well. He will prescribe the same course of studies for all, and pass all the students at the same standard. Only on special boards, e.g., theology, Sanskrit education, Muhammadan education, let the particular denominations predominate. On the other boards under the University let the best men of the particular branch be brought in, and few of the best men of a particular community may be encouraged to join, with some slight considerations in their favour. But the Senate of the University should always consist of the best brains of the country, the best men of the individual boards.
- (c) Let all the students of any community join the school or college as they like, and it is prejudicial to the healthy development of a boy's mental attitude, fraternity, and imperial citizenship to keep reserved compartments for a particular community to the exclusion of another or to keep reserved schools or colleges for any special community. But, certainly, special hostel arrangements have to be made

DUTTA, PROMODE CHANDRA.

- (a) and (b) None
- (c) Arrangements should be made in every college for the messing of such students as are not allowed by the custom to dine in a general hall. There might be general messes and hostels in every college in which there should be no restriction of caste or religion and where Hindus, Muslims, Jains, Sikhs, Brahmins, and Namasudras might live together. Such hostels should be created only if there be definite demand for them, and not otherwise

Gennes Patrick- Ghosh Dr B N -Ghosh Bival Chandra-Chosh Devaprasan -G osh Rai Hari Nath Babadur

GLDDES, PATRICK

Here I need not say that as a university senator I should wish to deal with distinctive communities as I do in practice as a town planner viz enquire into their requirements, their ideas thair ideals and endeavour to adjust these with those which my more modern outlook may seem indispensable. But not with the conviction that mine are to predominate with impartial indifference to theirs as sometimes seems generation especially with its too frequent loss of the cultural sympathies and appreciations so frequent in tha past generation and lack of the anthropological under standing and sociological interpretations of the opening one

GHOSH Dr B N

- (a) Certainly every community should be properly represented in the control of the University
- (b) The course ought to he of the same standard in every case
- (c) There ought to he separate residential arrangements for all communities but in all cases they ought to get the same advantage

GHOSH BIMAL CHANDRA

Now that the principle of communal electorates has been accepted in the country it would be wise to consider the needs and interests of even small communities in the province us far as practicable. On this principle also the question of more innversities acquires a greater importance. A beginning should he made in the way of recognition of interests and needs by the institution of scholarships and residential arrangements for students from particular communities and admitting their repre-entation in the Senatosafar as practicable. When the vernacular of the community is other than Bengal such vernacular should he recognised (I believe this is already done by the Univer ity). And graduates from such communities should he briged and encouraged to carry on independent investigations in matters and subjects of interest to such communities.

GHOSH DEVAPRASAD

- (a) There should he no communal representation on the administrative hody of the University
- (b) But in view of the fact that there are different communities representing different traditions and cultura at present in Bengal in framing the courses of study their special requirements ought to be taken into account
- (c) The same thing is also applicable to residential arrangements is different messes and hostels should be arranged for the different leading communities

GHOSH Rai HARI NATH Bahadur

(c) In matters of residential arrangement separate provision has to be made for Hindusand Muhammadans for the present GHOSH, JNANCHANDRA-GILCHRIST, R N-GOSWAMI, BHAGABAT KUMAF, Sastii-GOSWAMI, Rai Saliib Bidhubhusan-Haldar, Dr Hiralal

GHOSH, JNANOHANDRA.

I don't think communal distinction is desirable —

(a) in the government of the university, or

(b) in its courses of study

(c) Residential and other airangements should be made according to the needs and interests of particular communities

GILCHRIST, R. N.

I have very little to say on this question, but I wish to point out that the desires of communities would be best met by a decentialisation such as I suggest, viz, the eoneentration on one divisional college. It is impossible to seeure the fair representation of sectarian interests in a centralised University like Calcutta general principles I object to the representation of interests of this kind, as such, in a university The present Government policy legarding Muslims is an example in point. In the Education Department the favouring of sections means the acceptance of lower qualifications than competition in the open market would give. Political reasons, however, may demand such a procedure, and they will demand separate representation A glance at the many memorials on university representation from Muhammadans in Bengal will show how far the demands made are meapable of fulfilment simply because of a lack of qualified men

By local universities, however, fair representation of sectional interests is far more possible The Daeea University will provide for the Eastern Bengal Muhammadans, for example, and Chittagong for Buddhists The development of these universities, too, will show how real the demands for representation are, i.e., the special studies, or courses for separate sections of the community, may, very reasonably, it may be expected, be endowed by those communities themselves

I have already said (answer to question 14) that Government control is necessary to secure fairness to minorities of this type

GOSWAMI, BHAGABAT KUMAR, Sastri.

(a) and (b) As the education is secular the question of communal interests hardly arises (c) Such interests, however, must be considered in connection with residential and mess arrangements

Goswami, Rai Sahib Bidhubhusan.

(a) In a university intellectual aristocracy should prevail It should be governed by intelligent and learned men of high abilities to whatsoever community they may belong There should be no consideration for caste and creed, no special consideration or concession for particular communities

(c) But special consideration is necessary for residential and dining arrangements for particular communities, and care should also be taken to prescribe such courses of study as may not be obnoxious to the religious or moral persuasion of any

particular community

HALDAR, Dr HIRATAL

In the government of the university and in its courses of study it would be ridiculous to consider the needs and interests of particular communities, though in its residential and other arrangements this must necessarily be done Educational standards should be fixed on academical grounds alone

Haldar Umes Chandra—Haq Kban Sahib Maulyi Kazi Zahiral—Harley A H — Hazea Jogeddra Nath

HATTIAR USIES CHANDRA

The needs and interests of the depressed or backward classes and for poor middle classes should be considered especially when there is any proposal for raising fees

- (a) There should be some members on the governing body of the University special ly nominated from the backward classes if they be sufficiently qualified
- (c) Having regard to caste prejudices attrdents of the depressed or backward communities should be allowed to her in the hostels but separate servants and during rooms should be provided for them

HAQ Khan Sahib Maulvi Kazi Zahirat.

(a) (b) and (c) In all these three points the interests of Hindus and Musalmans abould receive equal consideration

HARLEY A H

- a) It is desirable in view of the number of Muhammadans in this province and the increasing proportion of graduates among them that at least one third of the total number of this members of the Senats should be from this section of the community. Of the total number of one hundred senators fifteen should be elected by this registered graduates and of the coffiction five should be Muhammad ans. For the remaining members of Senate the principle of nominating one third from the Muhammadan one third from the Hindiu and one third from the European community should be recognised. There should be no exofficio fellows except the Rector Chancellor Vice Chancellor Member for Education and directors of jublic instruction.
 Professors should be among the nominated members.
- (b) It is a universal complaint among Minhammadana that religious instruction has not been a recognised part of the curriculum and many orientalists have been of opinion that educational systems in this land should have been based on the religious courses in the evisting institutions. The University cannot give satis faction to the Minhammadan public until it makes sufficient provi ion in its courses of moral and religious text books which will in some measure compensate for the lackof. Scripture lesson and Catechism in the school course I consider that this need cannot be met until there is a strong representation of Muhammadans on the Senate the text book committee and the boards of study because the mere acceptance of the principle is not enough it is necessary to have a group of men with definite views empowered as also required by the University to introduce books.
- (c) As far as possible separate hostels for Musalmans and Hindus should be constructed and where this is not feasible owing to the small number of members of either community they should have separate secommodation in the same bouse with independent messing arrangements. Seats abould be reserved for Muhammadan studients in coll ges and bostels according to the population of the division.

Hostel accommodation should be provided for Muhammadan M A and law students

HAZRA JOGENDRA NATH

The particular communities whose interests and needs are to be considered are -

- (1) The Muhammadans,
- (11) The aborigines
- (iii) The depressed classes,

HAZRA, JOGENDRA NATH-contd -HOLLAND, Rev W E. S -Hossain, WAHFD

The Muhammadans and the depressed classes should have their representatives in sufficient numbers on the governing bodies of the University to look after their interests There are up to now no aborigines sufficiently qualified for this purpose

Students from these communities should be encouraged by special scholarships to prosecute their studies in the University, and special arrangements should be made for then residence even if these be expensive

0 HOLLAND, Rev W E S

Students of all eastes and religions can reside together in adjacent 100ms All that is needed is separate arrangements for food to the extent indicated in my reply to ques-There is a grievous loss to the liberal influences of university education if the different Indian communities are segregated Few things make more for an intelligent understanding, healthy, and united Indian life than the living together of India's castes and creeds in the same hostel

HOSSAIN, WAHED.

There are one hundred fellows out of whom twenty are elected and eighty nominated by Government But it is not clear on what principle the fellows are selected and nomi Academic attainments do not seem to be the guiding principle probably on the ground that ability to manage university affairs does not depend upon academic dis But this principle is hardly adhered to in nominating fellows from the Muslim However, in more cases than one, fellowship has been bestowed by way of Exercise of influence through some unknown channel seems to be another In some cases, fellowship has been bestowed upon persons who determining factor are hardly interested in educational matters, or who seldom care for university affairs, but come only once a year to grace the university hall on the occasion of the Thus, the absence of a fixed principle has led to indiscrimination Government desire to bestow a favour upon an aspirant to distinction they may confer a title upon him, but the bestowal of a complimentary fellowship upon a person not possessing the requisite qualifications for a fellow, or the ability to conduct the affairs of a university, is a sacrifice of principle and abuse of powers vested in Government

As to the election of fellows the method adopted is not free from objection from eanvassing and wire-pulling, inducement and promises are held out to young and inexperienced graduates for obtaining their votes. Instances are not wanting to show that even a threat was held out to serve one's purpose Superior influence and expectations raised in the mind of young men fresh from colleges sway the election of our best men-more conscientious and having a sense of self-respect-have refrained from standing for election A glanee at the list of elected fellows and syndics will show how election has revolved in a groove It will also disclose that none but men belonging to a particular community can hope for specess under the present system of

election

The Indian universities are intended for all races and communities inhabiting India, and they preside over the higher education of the children of all classes and denomi Among the Indian races the Hindu and the Muslim form an important section of the educated class as a whole Naturally, the educated men who form these two communities are taking a keen interest in, and desire to associate themselves with, the affairs of the universities But, as a matter of fact, the Muslim element has hardly been represented in the several bodies which preside over the destiny of the Indian They are almost entirely in the hands of one community only that the Muhammadans have been excluded for the following reasons

(1) Constant whispering and misrepresentation by the vested interests regarding the paucity of competent Mushus have so much prejudiced the mind of the officials that they have turned a deaf ear to the repeated representations and complaints of the Muhammadan In fact, a sort of belief has been ereated in their mind to the effect that Muhammadans, whatever qualifications they may

HOSSUN WARED-contd

pos c s and what are position they may occupy aro not fit to manage the nifiairs of the University. The effect of this belief is clearly discernible in the exerci cof the large powers of nonmation in the hands of Government. It can hardly be contended that Mn almans aro not fit to manage the nifiairs of the University at hough they are competent enough to be judges of the light court officiating chief justices members of the executive councils—supreme and provincial—and occupy other light positions under Government

(n) It is alleged that academio distinctions and high attainments should be the test for fellowship and not natural ability and competency. This test has hardly here applied to the election and nomination of non Muslim fellows of the University. A look at the hat of fellows will dispet the illusion. Moreover it is not at all corroot to say that educated men with the requisite qualifications are not to be found among Muslims. We have among us graduates with diplomas from Engli h and Indian universities and yet they have here not a lade in preference to others. The principle of nomination seems to have here applied differently to the selection of fellows from different communities.

It is significant that ever sireo the creation of the University not a single Min lim has been succe aful in heing elected a fellow of the University though some of the can didates wrongraduates of proved ment and ability. Though the number of Missim graduates is not row small the number of the registered graduates who alone can excress the right of voting is very limited as Missim graduates are generally poor and can seldom to presuaded to epical the minuteness ary to have their names registered. The right of voting is thus practically confired to ron 3 u bing graduates allo seldom consent to record a vote in favour of a 3 hight. The result has been that in the matter of admission to the University through the medium of election, the doors of the University are wholly shut against the Muslim econ unity.

Tho constitution of the University has been based on legislative enactment amended and modified by the Government of India which bave reserved the statutory power of nominating a large number of fellows in order to preserve the necessary equilibrium be tween the interests of different commanutes. In spite of this large power of nomination and in spite of this almost total ab enco of Minhaumadans from the governing bodies of the University very little has hitherto been done to secure an effective representation of Muhaumadans in the Senate the Syndicate and the different heards of studies.

Bo that as it may tho higher education among the Muslims of India has come to a staga when a large number of Muslim graduates—some with very high seademic attain ments—passes out of the University onwall. With the remarkable advance made hy Muhammadars in all places of ble and activities a desire to be a ceated with the administration of affinisis in their own Alma Mater is one of the natural aspirations of these educated in on. It will be greatly lowering their level of thought and activities if their natural aspirations in this matter are not estaffed.

In these circumstances it is submitted -

- (i) That the statutory power of nomination should be exercised on a fixed principle and that if the existing rules and regulations do not allow such a course they should be so amended as to secure an adequate and effective representation by the Muhammadans on the Senate the Syndicate and the different heards of studies to the extent of one third, of the total number of the nominated fellows.
- (ii) That the plection of the Mushim fellows in the shove proportion should be through the medium of a special electorate composed of Mushim graduates registered and unregistered—members of the councils harristers Ara hip and Persian profes ors and principals and professors of Madrassahs The number of these educated men will be aufficiently large to form an electorate

If the idea of separate election or special electorato he considered unpleasant then the number of Muslim representatives in the several bodies of the University should be fixed in the above proportion and they should be allowed to enter through the general election

HOSSAIN, WARED-contd - HUNTER, MARK HUQ The Hon ble Maulyi A. K. FUZEUL-HUQUE, M. AZIZUL.

At any rate, the University should have a real representative character, and the educational interests of a community should be allowed to be rafe pustded by the representatives of that community.

HUNDER, MAPK

(a) This I take it, is practically a que tion of nomination or election to the Senato It is certainly desirable that the special interactional needs of particular communities should not be lost eight of — and the Government of Madras cannot well be accused of overlooking the claims of any community or educational agency. On the other hand, it is not to the interests of the University as a whole that persons academically considered of little or no summerate should be given place and influence in the University, simply as representing this or that community, to the exclusion of men of high academic qualification who are likely to be of real service in university work.

(b) No, unless such consideration can be given without detriment to university studies generally. Doubtless, courses in Persian and Arabic should be provided for Muhammadans, and a course in Hebrew for Jews, but this is an obvious

obligation

(c) It should certainly be the aim to make provision for all castes and communities in college hostels, and in Madras this may be said to be regularly done

Hug, The Hon ble Maulyi A K Fuzlul

(a), (b) and (c) I am strongly of opinion that the needs and necessities of particular communities, especially the Muhammadan community, should be specially considered and provided for The reasons are too well known to need a detailed discussion

HUQUE, M AZIZUL

In answering this question I would only confine my attention to the Muhammadan community

(a) I am very strongly of opinion that the needs and interests of particular communities should be specially considered in the government of the University, and always so especially when that particular community is a very important section of the A scheme of reform which does not take note of the actual and practical effect and its consequence on two important communities, iiz, Hindus and To ignore it in a presidency where the Musalmans, is radically imperfect Muslims form the majority of the population is almost suicidal. You eannot create a system where the backward would become still more backward only to allow speed to the forward section This has just been the case with the Calcutta University which has created palatial residential quarters for Hindus on the subtle plca that the demand is greater among them, while the Musalmans have been left to shift for themselves The presence of a strong Musalman element in the government of the University would greatly mitigate the difficulties The needs and interests of particular communities should, thereof the situation fore, be fully considered in the government of the University

The present absence of Muhammadans in the government of the University is a factor which should not easily be brushed aside. Muhammadans have a catalogue of grievances against the management of the Calcutta University. I would take

leave to enumerate some of them here —

(1) There has not been a single Muhammadan on the Syndicate to specially look after the needs of the Muslim community ever since the new reformed regulations have come into force

HUOUE M AZIZUL-contd

- (u) Subjects of lectures and reservehes selected by the University hardly touch matters of Islamic studies and interest though they often go to Hindu history culture and civilisation
- (ui) The list of examiners contains only a very few Muslim names
- (iv) Patronage in office and establishment—tutorial and ministerial—very rarely goes in favour of Muhammadans
- (v) Nobody seems to care for Islamic languages Persua and Arabic questions me mostly stiff University courses are hardly published and never in timo. The B \(\) third year students did not know of the course even in September 191. The BA \(\) Yahie honours course was not published for nine years before 1916.
- (vi) While the University appointed fecturers and professors in overy possible subject even when several colleges were affinited in some of those subjects it did not think of Yrabic—though the Presidency College was the only college infiliated in Yrabic—while students willing to appear in Yrabic privately not being able to read in my college owing to want of affiliation were refused permission. Students pussing the final and trite Vadrussah examinations which represent the highest oriental gelolarship in Yrabic wore all or refused permission.
- (vii) The University has hitherto failed to meet the problem of inidequacy of Persian and Arabic staffs in the colleges
- (viii) A huge amount of money was spent on the organisation of Calcutta messes but very little was spent on Muslim boys
- (xx) The University provided a polatial building for the accommodation of Hindu Iw students but nothing was done for Yushim students though there were over 100 Yushim students in the time in the University Live College. A number of sexts remained vacant in the first year in the said hostel but the Yushim students had no room there.
- (x) The new regulations are very hard on the Muslim community the cost of higher education has been almost prohibitive
- (xi) Books by Muhammadan nuthers are never selected as text books
- (xn) Sometimes students of other communities were allowed to appear in some subjects privately owing to want of affiliation but even the final Madrassah passed students were refused this concession
- (xiii) Examination dates are sometimes fixed on Muslim festive days
- (xiv) Books are selected which insult and wound the religious feelings of the Muslims.
- (xv) Tayouritism is shown to Hindu students
- (xvi) A Muhammadan student was refused permission to read in the MA Sanskrit classes of n university lecturer ((xvii) The University has not the ordinary courtesy of even replying to the represent
 - ations and resolutions of the Muslim associations
 - (xviii) Minhammadan interests are not adequately looked after
 - (xix) Three cases of gross favouritism were accidentally brought to light very recently How many cases there have been none can say

	Pass marks 100	Bengal	Pass marks 100	Pass marks 100	TOTAL
	English (Grace)		Philosophy	History	TOTAL
Hindu student Muhammadan stu dent	91—6—3 R 96	33 -6	100 100	1_6 108	359 Pass 359 Plucked
	96 R 109	44 40	Economics 106 99	112 111	360 359

HUQUE, M AZIZUL—contd

- It is impossible to nariate all the other difficulties and disadvantages in a nutshell. Recently it is understood that, though a number of books of a certain Muhammadan author was sent to the University, the board of studies could not get any copy from the libiary when it wanted to consider the selection of text-books. I would suggest that
 - (A) At least one-third of the total number of fellows must be Muhammadans, half of whom should be elected by an electorate of Muhammadan graduates on the lines of the Dacca University scheme. The electorate may consist of all Muhammadan-

(1) Graduates

(2) Professors, lecturers, head masters, and other educational officers not below the rank of district deputy inspector of schools or drawing pay of Rs. 1,200 or over.

(3) Barlisters

- (4) Members of the Provincial Service executive, judicial, or educa-
- (5) Oriental scholars of known repute and ability—a list to be framed by the assistant director of public instruction for Muhammadans.
- (6) All high educational officers belonging to any nationality holding charge of Muhammadan educational institutions

(B) That all Muhammadans qualified to vote should be eligible for fellowship (C) That the post of vice-chancellor and the comptroller of examinations should

be alternatively held by Muhammadans

(D) That the ministerial appointments to the extent of one-half should be open to Muhammadans

(E) That a proportion of one-third of the total number of higher university appointments and examiners should be thrown open to Muhammadans

(F) That the Muhammadan fellows should return three members to the Syndicate Every Muhammadan fellow should be eligible for membership of the

- (G) That Muhammadans should be duly represented in the governing bodies of colleges and high schools and this should be a condition precedent to affiliation
- (b) The needs and interests of particular communities should be primarily considered in the courses of study and I make the following suggestions under this head —
 - (1) That there should be a faculty of Islamic studies and it should be composed of Muhammadan fellows and oriental scholars in Islamic studies belonging to other communities

(11) That in the faculty of Islamic studies and the subjects of Islamic theology, traditions, history, literature and antiquities, etc., should be incorporated.

(111) That there should be a faculty for Bengali as separate from the faculty of the Sanskrit and Sanskritic languages and should consist of Hindus and Muhammadans in the proportion of half and half

(iv) That Bengali books suited to Muhammadan requirements should be prescribed as an alternative course in all university examinations for Muhammadan students

(v) That Urdu should be included in the list of second languages for Muhammadans whose vernacular is not Urdu.

(vi) That final Madrassah-passed candidates appearing in any university examinations should be exempted from appearing in the classics or in the vernaculars up to the intermediate standard and also may be exempted from attending lectures in those subjects

(v11) That Muhammadan students should be permitted to attend university classes without restriction and, should any lecturer, professor, or reader refuse to permit a Muhammadan student to attend his lectures, his services should

be forthwith dispensed with

(VIII) Post-graduate classes ought to incorporate a chair in Islamic studies. (c) In any proposal for residential and other arrangements Muhammadans and Hindus should have half and half so long as enough Muhammadan students are

HUQUE \l Azizul-contd -Huque Kazi Imdadul

available to take advantage of these privileges. If there are 10 000 Hindu students and 10 000 Muslim students and if residential accommodation is provided for 1 000 students in all 750 must be for Muhammadans

I also suggest that -

(A) Admission in one college should not be a har to admission in another college within a month of the beginning of a session and that without the student being required to take any tran fer But students shall be required to send a notice to the college of first admission. The absence of this rule creates great hardship on Muhammadan students.

(B) The system of writing down names in answer papers should be sholished

(C) In schools colleges and hostels local Annumens or associations may arrange for Persian Arshic or Urdu teaching or railgious training by keeping stipendiary or honorary maultus editions.

(D) School and college students may be permitted to live together in places where a sufficient number of Muhammadan students is not available and in back

ward areas

(E) Muhammadan matriculates I A s B A a etc of other universities may be permitted to attend lectures and to sit for examinations of tha University an appreciable number of Muhammadan students goas up to Aligarh and other places

(F) The results of the university examinations must be published two months

hefora tha beginning of the session

- (G) Residential regulations should not be enforced unless actual provision is made by the college or the university authorities without any unnecessary burdan to students
- In any schema of reform one should not forget that the University exists for the people—people as a whole and not a section only. If the major section through originatances or otherwise has not bitherto been alto take any advantage of the university system three courses are open either—
 - tha two communities should he separated and two separate universities should he started—one for the forward and another for the hackward
 - (2) the regulations ahould be so framed that they may not stand in the way of the backward section

(3) there should be two separate sets of regulations for the two separate communities in the same university

unless of course we took the fourth mevitable alternative of not giving the backward sections any advantages of unive sity life and education at all. Remembering the steps that were taken to popularise the spread of education among the people in the fitties and aixtees of the last century we should frame the regulations to suit the circumstances under which Muhammadans find themselves to-day and which are almost the same as those in which the more forward sections were in the sixtles. We ought not to leave the hackward to become still more backward. You cannot hope to create an Oxford or a Camhridga or a Harvard amudst the desert tribes of the Sahara.

HUQUE Kazı IMDADUL

(a) Half the Indian memhers in the Syndicate should be Muhammadans and must be a few Muhammadans on each hoard of study

(b) Muhammadan subjects ou ht to he adequately represented in the courses of

of Milaminatan surjects out to be acceptately represented in the courses of eg Islamic hi tory biography philosophy and theology ought to be Further every coll ge should make position for the teaching of A Per ian

- Huque, Kazi Imdadul contd —Husain, The Hon'ble Mian Muhammad Fazh, Khan Bahadur—Hadari, M. A. N.—Ibrahim, Khan Bahadur Muhammad
 - (c) All Government and aided colloges should have Muhammadan hostels exactly on the lines of other hostels attached to them. Further, the University should build a hostel for post graduate Muhammadan students on the lines of the Hardingo Hostel
 - All Government and aided colleges should have a few Muhammadan members on its staff—not merely teachers of Arabie and Persian but prefessors and tutors in other subjects as well. Their presence is abolitely necessary for the all-round training of Muhammadan students.

HUSAIN, The Hon'ble MIAN MUHAMMAD Fazh. Khan Bahadur

In the interest of the Mushin community to which I belong-

- (a) a percentage of fellows should be fixed and provision made so that they may get a chance of working on the boards of studies and the Syndicate
 - This suggestion is like that for protecting new industries, and is due to the fact that Musalmans have taken to western education only lately and their comparative poverty renders it difficult for them to make good the time lost already
- (b) Only partially, e g, it should be possible for them to specialise in Islamic history.
- (c) Entirely—because, ordinarily Hindus refuse to eat, drink or bathe with them

HYDARI, M A N

(a), (b) and (c) I am strongly of opinion that in the highest interests of university life, even from its purely academical side, it is necessary that the needs and interests of particular communities like the Muhammadan community should be specially considered in the government of the University, its courses of study, and its residential and other arrangements. There should be an adequate proportion of the members of the community on the Senate and Syndicate and other governing and advisory bodies of the University, and in the arrangements for housing the students. I have already, in reply to question 11, shown how, for instance, the special needs of Muhammadans should be considered with regard to the medium of instruction. Similarly, such subjects as Islamic history and such languages as Persian, Alabic, and Urdu should have a due place in the framing of the university courses of study and every effort made to equalise the standard required in these with that in other optional subjects and languages

IBRAHIM, Khan Bahadur MUHAMMAD

- (a) In the government of the University there should be adequate representation of the different communities of Bengal on the Senate and the Syndicate, not according to the number of educated men among them, but according to the percentage of their population. In the Calcutta University, half, or if this be found impracticable at least 33 per cent, of the members of the Senate and the Syndicate should be Muhammadans. To gain the object members should be taken in not by election, but by nomination of Government, with due regard to the interests of the different communities. From the personnel of the Calcutta University it will not be too much to see that it is a Hindu university. The Muhammadan community may appeal to Government, alone to safeguard, their interests in the University by altering its constitution.
- (b) Considering the miserable condition of the 20,000 Muhammadan students now studying in the madrassahs of Bengal it may be pertinently suggested that the

IBRAUTH Khan Bahadur Muhammad—contd —Imam The Honhle Justice Sir Alin Indian Association Calentia—Irran Manlyi Mohammad—Ismail Khan Bahadur Mohammad

University should take their cases into consideration and endeavour to do some thing for them. With this end in view the desirability of the introduction of English as an additional language into the prescribed course of the Madrassah may be considered in connection with the question of its pupils as university students. They should be on an engal status with enadidates for different university examinations and he allowed to air for examinations under the University as in the Punjah University. The University should have a special board of studies appointed for the conduct of the examination of madrassah attudents. It must be stated here that the syllabus of studies prescribed for the madrassab covers a wide range of secular and rebignous subjects such as Arabic and Persian literature. Muhammadan law jurisprudence theology logic philosophy elementary natural science and mathematics. The concession prayed for therefore may not be considered unreasonable.

IMAM The Hon ble Justice Sir Ali

Except in residential arrangements and in matters of food and religious discipline no special arrangement is needed for any particular community. The highest hranches of education should be open to all communities alike and the endeavour of the University should be to discourage sectarianism and not to emphase of them. In matters of study the needs of all communities are very much alike and the universities cannot regulate them with a view to the encouragement of the education of any particular community.

Indian A sociation Calcutta

In the government of the University or its courses of studies or needs interests of particular communities should not be considered. There should be a uniformity In its residential and other arrangements where the habits of life of particular communities.

munites have to he tall en into consideration attention may he paid to communal needs,
if the communities so desired

IPFAN Maulvi Mohammad

(a) This is a crying need. The number of members should be in proportion to the population of the different races and communities in the land-both in the Syndicate and the Senate.

JSMAIL Khan Bahadur MOHAMMAD

(a) The needs and interests of the Muslim community should be safeguarded by ade quute representation in the Senate as well as in the Syndicate. In the Senate the number of seats available for European members of the teaching profession have been provided and should be equally divided between the Hindus and Muhammadans. The same proportion should be observed in the Syndicate also. The office of the vice chancellor should be filled by a Hindu European and Muhammadan in rotation.

(b) Arabic and Persian should be tanght exactly up to the same standard as Sanskrit The course in Persian should not comprise Arabic for I A. and B A—Persian and Arabic should be treated as two separate subjects

Urdu should find a place as a second language

Geography should be a compulsory subject for the Matriculation

Provision for the study of Isrume history should be made in schools and colleges (c) There should be bostel arrangements for Muhummadan boys in every college and school

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IXER, The Hon'ble Mi Justice T V SI SHAGIRI-JALIL, ABDUL.

IYER, The Hon'ble Mr. Justice T. V. SESHAGIRI.

Universities which are intended to give equal facilities for talent wherever it may be found should not be hampered by restrictions as regards classes and creeds. They should throw open their portals to all alike, irrespective of creed or easte. I am, however, for offering special scholarships to descrying students belonging to backward communities. I do not think any hot-house experiment by which particular communities are given special representation in the University will have the effect of stimulating education among such communities.

JALIL, ABDUL.

(a) There is at present no provision for adequate representation of the interests of particular communities on the governing bodies of the universities which, naturally, leads to the sacrifice of the needs of those communities. The principle of communal representation in the universities should be recognised, the same proportion being maintained in them as in the Provincial Legislative councils. Taking particularly the case of the Muhammadans of India I think they had better try hard for their adequate representation in the University rather than in the Legislative councils.

The most deplorable state of Muslim education in India generally, and in Bengal particularly, demands that steps should be taken to safeguard its interest. It is the duty of Government, no less than that of the communities themselves, that the different communities in India should come up to the same level of culture and education. The sister communities should be more sympathetic towards any effort of Government, or of the Muslim community, designed to further the education of the latter, and bring them to their level, as the advancement of India is bound to be incomplete if any of its communities is not raised to an equal standard of education.

Being thirty years behind them in taking to western learning, the Muslim community require extra help at the hands of Government, and sympathy from and the good wishes of the sister communities to make up the deficiency and keep pace in the future advancement of education

(b) On the board of studies and the text-book committees particular communities should have adequate representation on the same principle noted above.

(c) Attached to every college maintained by Government of district boards there must be separate hostels for Muslim students, and Government, by contributions, should encourage the building of such hostels for students in other colleges maintained by particular communities. It would certainly be to the advantage of students and to a certain extent to that of India as a whole, if all Indian students were living together, but on account of their different modes of living, of culture, and of religion and, in view of the fact that the Muslim students, as generally all other students, take more eagerly to the special hostels for them, it is in the interests and to the advancement of their education that, they should be provided with separate boarding and ledging facilities

A certain number of University and technical scholarships should be exclusively given to Muslim students and the same provision made for students of other backward communities and the so called depressed classes. The backwardness of Muhammadans in education, especially higher education, and the special circumstances of their middle classes, demand adequate and special provision for them

In case of colleges established by particular communities, the University before granting affiliation should be satisfied as to the representation, to some extent at least, on the managing body of the college, of communities other than the one establishing it.

The same principle should be adopted in the case of communal universities

LADIN & F V ABDUL-LAPIN Maulyi ABDUL

KADIR A F M ABDUL

Muhammadans should be represented on the Syndicate of the Calcutta University meeting to the strength of their population in the province. At present as far as I know they are not given any place immongst the Syndies. Upart from social or political con. Identified the triangement is detrimental to the best interests of education and advancement of learning which the University has in view. Not long ago a Muhammadan student who had token his B A degree with Sonskint as a compulsory subject wanted to proceed for his M. 1 in Sanskint. But he was denied a ploce in the lecture room of the university profe or of Vedas. The only thing which is first as I know stood in his way was his ereed. There is every likelihood of a recurrence of such events and a proper safeguord con be made only by giving the Muhammadon a proper and legitimate share in the government of the University

KARIM Maulyi ABDUL

(a) In the government of the University the needs and interests of the Muhammadan community hould be pecially considered. Aumerically the Musalmans prepon derate in the presidency of Bengal As such they should have preponderated in the governing bodies of the University that is intended for the education of all cla ses of people in Bengul But far from this being the ease since the establishment of the University the community has nover had either by nomi nation or by election even one sixteenth of the seats in these bodies Notwith standing the comparative backwardne sof the Musalmans in western education they might reasonably claim a much larger share of representation in the administration of the University than they have hitherto had Under the new University let the total number of fellows has been fixed at 100 of whom 80 are nominat d and 20 elected. The reservation by the Chanceller of the power of nominating so many us four fifths of the fellows perhaps with a view to preserve the necessary equilibrium between the different communities inter ested in the University should have secured the representation of the different communities on the different bodies of the University in proportion to their numerical strength and communal importance. Even if allowance were made for the difference in educational advancement their representation should on no account have been so absurdly disproportionate as it is at present. That an overwhelming majority of even nominated fellows should have come from one particular community is regarded as a grievance that calls for immediate redress There is no fixed principle according to which selection is made by Government It does not seem to have been always has don neademic attain ments As for election since the introduction of the elective system not even a single Muhammadan has ever been returned olthough competent men were in the field Under such circumstances it is no wonder that the interests of the community hove not only been systemotically neglected but have sometimes been unjustly sacrificed This deplorable state of things has prevoiled too long to be permitted to continue any longer I hope and trust the Commission will see its way to make such recommendations as will remove the long standing grievances of the community by securing for its members adequote and effective repre entation in the oriministration of the University Unless this is done the Muhammadan fellows would be as at present in a hopeless minority and their voice would be too weak to protect the interests of their co religionists The statutory power of nomination reserved for the chancellor should he exer essed on some principle and a sufficient number of Musalmans should be selected by lum to be fellows of the Calentra University After having given the matter much thought and taken into consideration the different points of view I have come to the conclusion that unless at least one third of the fellows be Misalmans

KARIM, Maulvi ABDUL contd

the interests of the community would not, under the existing circumstances be sufficiently safeguaided. I have no doubt that the required number of qualified Musalmans would be easily available. If anyone thinks that such a number of competent Musalman's in Bengal and Assam would not be forthcoming he is not, I am afiaid, fully aware of the progress the community has lately made in education.

- The number of Muhammadan fellows to be nominated and to be elected should be fixed. As for the latter, they may be elected either by the general electorate or by a special electorate consisting of Muhammadan graduates, educational officers of some standing, and reputed oriental scholars. If the election of the required number of Muhammadan fellows be secured it matters little whether they are elected by the general electorate or by a special electorate. The selected and elected Muhammadan fellows should form a separate count, which should elect its own representatives on the Syndicate, the boards of studies and other governing and advisory bodies of the University and also have the privilege of electing some Muhammadan co-opted members. In this connection I would beg to suggest that the elective system, which has an educative value of its own and which creates in the alumni of the University, as well as in others concerned in its affairs a particular interest, be extended to an appreciable extent. It is desirable that at least half the number of fellows be returned by election.
- A fair proportion of the higher appointments and of the ministerial posts under the Calcutta University should be given to qualified Musalmans. In appointing, examiners also their claims should be taken into due consideration
- I am strongly of opinion that the special needs and requirements of mans be taken into consideration in connection with the reorganisation of the Calcutta University, and these should not be left to the proposed Dacca University scheme for I have much misgiving as to how far the community Poor as the Musalmans are, will be really benefitted by the Dacca University I am afraid the cost of education in a residential university will prove too high to many of them to avail themselves of its benefits, and the special attraction held out to them in the shape of a faculty of Islamic studies and a Muhammadan college Besides, the scope cannot induce them to overlook their pecuniary difficulty of a residential university being limited, a sufficiently large number of boys cannot be educated there Morcover, there is no knowing when the Dacca University will come into existence A federal university like that of Calcutta is best suited for the diffusion of knowledge over a wide area with a large population Such a process of extensive education is likely to go a great way in uplifting the poor Musalmans of Bengal It is essentially necessary, therefore, that their special interests should be properly safeguarded in the Calcutta University
- (b) The needs and interests of particular communities with reference to the courses of study also require careful consideration. The English literature taught in Indian schools and colleges deals with English life and customs, English heroes and heromes, and English scenes and scenery, and, as such, it cannot prove as interesting and useful to Indian boys as it should be Besides, it is difficult for them to thoroughly grasp things with which they are altogether unacquainted. Without a fair knowledge of English history and the physical features of England and other continental countries boys can hardly form even a hazy idea of the Practical exclusion of these subjects from subjects treated in English books the course of studies for the matriculation examination has added much to the It is most desirable that an English literature dealing difficulties of the boys with Indian he and history and depicting Indian scenes and scenery should be created for Indian boys, particularly for those preparing for the matriculation If the English language is to have a permanent place in the course of studies for Indian boys the creation of a literature of the kind suggested above The present denationalising and disturbing tendencies, I am afraid, cannot be counteracted unless such a literature is taught

LARIN Mauly1 ABDUL-contd

Historical text books should be very judiciously selected. Books containing mis representation of facts and unjust entitiesms of historical personages should not be meluded in the list of text books. The object of text-ling history being not so much to acquaint the reader with dry facts and figures as to inspire lum with partnete feelings and noble impulses such books as give without scartificing, truth intere ting and ennobling accounts of the great deeds of their great men of the past should be presenbed as text books in listory. A bistory of Islam should be included in the curricula of studies for the nuiversity examinations.

Some of the Bengali text hooks prescribed for the university examinations are not suitable for Muhammadan hoys These books deal with subjects which though interesting to Hindu boys do not appeal to Muhammadan students heing full of Hindu ideas and sentiments illustrations from Hindu listory and mythology and quotations from the Hindu Scriptures and classics. They prove most unin trresting and even distasticful to Musabinans. Instead of being inspired by Islamic ideas and ideals Muhammadan boys imbibe non Muslim thoughts and con equently show non Muslim tendencies in their manners and heliaviour Such books as draw largely upon the history traditions and semptures of I lam and deal with subject, interesting and inspiring to Muhammadan youth should be includ ed in the list of text hooks pre cribed for the university examination. There are some books of this kind in existence and experience has shown that an inclin ation on the part of the authorities to encourage such pubbeations brings in to the market a sufficient number of them For the uplifting of the Mu almans of this presidency Bongali literature specially suited to their tastes and require ments is esentially necessary. Measures that are calculated to contribute to the improvement of such a literature should be adopted The formation of a board of studies for the Bengali language as separate from the existing board of studies for Sanskrit and Sanskrit languages with a sufficient number of Muham madan members and the appointment of a reader for this purpose would be steps in this direction

Books dealing with subjects that are offensive to Musalmans or to any other community should not find a place in the list of text books. Passages calculated to wound the feelings of any community should be carefully expunged from books that are not otherwise objectionable.

(c) The needs and interests of the Muhammadan community should be taken into due consideration in connection with the arrangements for the residence of stu-For want of suitable lodgings at educational centres Muhammadan stud ats find great difficulty in the prosecution of their studies. When Persian was the Court language many of the officers and member of the different professions were Musalmans and a large number of Muhammadan students used to board and lodge with them to feed and otherwise help a student being considered by the Musalmans as a sacred duty and a social obligation. When the number of such philanthropic people considerably declined on account of the abolition of Persian as the Court language the students upported by them had to shift for themselves This is on of the ebief causes that had deterred the Musalmans from availing themselves to any appreciable extent of the advantages of the education imparted in English schools and colleges Even parents who can afford to pay the high cost of English education he state to send their children far from home for want of proper guardians. In these days when there is great risk of young students catching contagion from their surroundings and of heing led astray by mischievous people it is very un afe to keep them at stations where there is none to look after them In these excumstances it is urgently necessary that adequate hostel accommodation should be provided for Muhammadan student At least laif of the money available for the provision of residential accommodation should be utilised for their benefit

As on account of their poverty Minsulmans are unable to pay the high seat rent charged in expensively constructed hostels cheapiv built houses should be provided for them. I am not in favour of costly edifices for the residence of students of

KARIM, Maulyi Abdul—contd —Khan, Mohomi d Hahibur Rahman—Langier, G. H. —Latii, Syed Andul, Khan Bahadur

any community. If boys accustomed to reside in scantily furnished humble houses are accommodated in well-built and well furnished structures they are discontented when they go back to their old dwelling. It is most undesirable that, with a view to seeme their unnecessary comfort, and to raise their standard of living, the taste of the boys should be changed and a desire for such residential houses created in them as they did not have before coming to the educational institutions and will not have after leaving them. As a rule such houses should be provided as are generally the dwellings of the majority of those who come to reside in them. Besides other advantages this will reduce the cost of education.

The eluci advantage of the residential system lies in the opportunity it affords for the formation of character through the close association of pupils and preceptors This is the chief reason why the residential system prevailed in olden times in most of the educational institutions in this country. It would be superfluous to say that Musalmans attach much unportance (perhaps much more than the members of other communities do) not only to religion, but also to morals and manners, and they view with much disfavour any deviation from the established social efiguette. Unless the residence of Muhammadan students is placed in charge of good Musalmans, and the atmosphere in which they live and move is Islamic, such deviation cannot be altogether avoided. For example, a Christian professor may not see anything objectionable in not only tolerating, but even in enforcing a football or hockey match at a time when Muhammadan boys should be engaged in then Maghiib (evening) prayers, and he may not have hesitation in calling for a peg when he finds lumself run down in the field Such occurrences, if they chance to happen, cannot but be viewed with slarm by the Musalmans, and cannot but detract from the popularity of the institutions concerned Such being the ease, I would strongly urge the desirability of invariably putting Muliammadan students under the charge of Muliammadan professors, who can command the esteem and confidence of their co-religionists That the success of hostels to a great extent depends upon the judicious selection of their superintendents should never be lost sight of

KHAN, MOHOMED HABIBUR RAHMAN.

e various communities should be adequately represented on the various executid academic committees of the University te proportion of the representatives of the Muslim community, considering its number visting educational condition, should be 40 per cent

LANGLEY, G. H

(a) Each community should be fairly represented because each subscribes to the funds whereby the University is supported. By fair representation also the interests of the various communities will be maintained.

(b) Courses of studies should be designed to meet the needs of the various communities, but narrow sectarianism in the selection of subjects should be discouraged.

(c) If any workable scheme can be devised it is advisable that students from different communities reading for higher examinations should reside together (answer to questions 4 and 7)

LATIF, Syed ABDUL, Khan Bahadur.

There is a serious complaint against the Calcutta University that the needs and interests of particular communities are not considered at all. This is due to the

LATIF Syed Andul Khun Behadur—contd — Mahalanobis Prasanta Chandra— Mantan The Hon ble Sir Bijal Chand—Maitra Gofal Chandfa—Majumdap Panchanan

fact that representatives of these communities are not on the heards of the University Hindus and Muhammadans are mainly the students of schools and colleges under the Calcutta University hut while Hindus are fully represented Muhammadans are almost entirely ignored. The result has given rise to the complaint that it is a Hindu university. The Mussalman with its recognised to be an impartial organ of Musalmans with no quarrel with the Hindus has from time to time potented out instances of jouistice to Musalm students. In its issue of December 14th 1917 at has ably pointed out some of the grievances of Muhammadans which can hardly be expected to be removed as long as the existing constitution of the Calcutta University continues. There is no doubt that the representatives of one community cannot appreciate or realise the difficulties of students belonging to another and it is only by the association of the members of different communities on the Senate and Syndicate that their angle of vision may be changed and the defects of evaluations from which the Calcutta University now suffers may be removed

Mahalanobis Prasanta Chandra

It is necessary under existing social conditions to make some provision for communal needs. But the general ideal should be a fundamental unity in academic needs

rather than diversity of purpose for different sections of the people

The University though making adequate provi on should never encourage the general tendency of our social life to differentiate itself into an ever increasing number of water tight and to a great extent mutually exclusive compartments. A proper and fundament ally unifed differentiation is a different natter altogether—but it must be admitted that the present artificial process of innumerable cleavages in our society is not a thing to be enoughed.

MAHTAB The Hon ble Sir BIJAY CHAND

I do not think any such special consideration is necessary in the government of the Univarity but such consideration is necessary in fixing the vernacular courses of study each community being given the opportunity to atudy its own vernacular literature and there should be separate messes for Hindus Muhammadams and Christians according as the number of students belonging to any of these communities may require in any college. Besides this there should be no other distriction. The general principle of education and discipline should ha the same in every case

MAITRA GOPAL CHANDRA

(a) The government of the University should be in the hands of the most competent persons irrespective of the communities to which they may belong

(b) As to courses of study communal interests need be con idered only in recognising the different scriptural languages as equally important subjects of study

(c) There should under existing circumstances be separate residential arrangements hut not separate colleges for deferent communities

MAJUMDAR PANCHANAN

(b) Books on Hindu and Mahammadan religion or dryinity may be introduced into

(c) Provision should be made for the residence of the depressed classes of the Hindu community

MASOOD, Syed Ross-McDougall, Miss Eleanor-Mitra, The Hon'ble Rai Mahlndra Chandra, Bahadur-Mitra, Ram Charan-Mohammad, Dr Wali

Masood, Syed Ross.

The various communities should be adequately represented on the various executive and academic committees of the University

McDougall, Miss Eleanor

(c) I think that the needs and interests of special communities should be considered with regard only to this

MITRA, The Hon'ble Rai MAHENDRA CHANDRA, Bahadur

- (a) A proportionate number of representatives from all communities must form the governing body of the University This proportion should be according to the number of students in each particular community that receive education
- (b) There should not be different courses of study for different communities except in the vernaculars
- (c) Separate residence for separate communities should be provided for

MITRA, RAM CHARAN

I think that only in residential ariangements should there be some distinction between Hindu and Muhammadan students, but even this may be done away with with the unanimous consent of the boarders

MOHAMMAD, Dr WATI.

It is perhaps very unfortunate that the needs and interests of the various communities in India are not always identical. This is due to differences in religion, ideals, Muhammadans, traditions, manners, the language of its classical and sacred literature for instance, form an important minority and their just claims cannot be ignored Bengal, though over half the population is Muhammadan, yet their education, both elementary and advanced, has been seriously neglected Government is alive to this The granting state of affairs and has taken special measures to remove the disparity of special concessions in the form of exemption from fees, together with special scholar-ships, provision of hostels, the appointment of special Muhammadan inspectors, and the improvement of Maktabs and Madrassahs have all helped elementary education. In higher education Muslims are still backward. Taking the figures for 1915-16 we find that, out of a total of 55,489 students receiving university education in British India, This gives a percentage of only 108 while Muhamonly 5,992 were Muhammadans madans form nearly 23 per cent of the total population of India—these figures become still more startling when we bear in mind that in Bengal more than half the population The Calcutta University Calendar shows that in the various governing ıs Muhammadan bodies of the University (like the Senate and the Syndicate) Muhammadans are conspicuous by their absence What is more deplorable is the non-existence of Muslim profes-Even the few assistant professorsors on the staffs of Government or private colleges ships of Persian and Arabic are scarce When it is borne in mind that the public administration demands a fair representation of all the important communities of the presidency, and that public servants cannot be trained except at the universities, the problem becomes of the utmost importance

(a) It is evidently necessary that on the various controlling bodies of the universities Muhammadan interests should be adequately represented and properly

Mohammad Dr Wali-conid -- Mukerjee Adhar Chandra-- Mukherji Pancha nandas

sateguarded It may he urged that owing to the scarcity of Muhammadans on the professoriates of the colleges suitable representatives are not forthcoming Until suitable Muslim professors from Bengal are available it may be necessary to import professors from other provinces of India The M A.O College Algarli the Islamia College Peshawar and the Islamia College Lahore could perhaps spare a few capable men for either temporary or permanent service in Bengal Specially trained men can be secured by offering special scholarships for advanced study in India and abroad I attack great importance to the adequate representation of Muhammadans in the government of the University and consider it a question of vital importance deserving the careful attention of Government and the public

(b) The Dacca University scheme contemplates the creation of a department of Islamio studies This is e much needed improvement and will be welcomed by Muham madans A department of Islamic studies on the same lines chould be created in Calcutta and perhaps at other important places. It is essential for the success of this experiment that the cristing mutrassits which are to serve as feeders.

should he reformed and improved without unnecessary delay

There is a general complaint among Muhammadan etudents of Bengal that no arrangements for teaching Arahie and Persian exist in many of the import ant colleges. This can be easily remedied by the appointment of Arahio and Persian professors. Urdu should be recognised as a vernacular for such Muhammadan students as do not want to take up Bengal. Speciel scholarships medals and prizes should be given to Muhammadan students seeking higher edn eation. It is not difficult to down emeans to encourage Muhammedans if a genuine effort were made and co operation secured.

(c) Muhammadans take to the residential system much more easily than Hindu etudents. This is owing to the absence of any nigid ceste system or any hard social restrictions. If epecial bostels for Mihammaden students are established and facilities for religious instruction are provided. Mihammaden students would flock to them. Such hostels should not be isolated from others int should form a part of the general residential system. In the Punjeh in hostels attached to Government and mi sion colleges. Muslim and Hindh etu dents live not only in adjoining rooms but often in the same domnitory. Their dining halls and kitchens however ere separate. In Allahabad they heve got separate hostels attached are each other but hvung their own management kitchen and dining hall. I am strongly opposed to segregation on the hasis of religion or caste or creed. Int. would under existing social conditions have different wings of the same hostel reserved for different communities.

MUKEPJEE ADHAR CHANDRA

Communal representation is not desirable in the University

MUNHERJI PANCHANANDAS

I strongly think that the needs and interests of particular communities should be specially considered in the residential and other arrangements of the University and its constituent colleges. But I do not think that its desirable or necessary—except perhaps in the case of Muhammadans—that there should be any special representation of particular communities in the government of the University. As regards courses of study the needs and interests of particular communities should be consulted with reference to the study of the second languages and the vernaculars.

(

Muiarichand College, Sylhet—Nag, P N—Naik, K G—Nandy, The Hon'ble Maharajah Sii Manindra Chandra—Nanjundaya, H V—Neogi, Dr P

Murarichand College, Sylhet.

(a) and (b) None

(c) Residential and messing arrangements for separate religious denominations and such sub-castes as by custom are not allowed in the general hostel and the mess. There may be one general hostel with a single messing arrangement for those students who have no religious prejudices (view of some of us).

NAG, P N

(a) and (b) The needs and interests of particular communities should be specially considered, according to their educational and numerical strength, in the government of the University and in its courses of study. Men of talent and ability, when available, should represent the interests of particular communities

NAIK, K. G.

(a) and (b) At the portals of the University all communal differences should vanish.

(c) Residential facilities should be provided for all communities, if possible!

NANDY, The Hon'ble Maharajah Sir Manindra Chandra.

(a) and (b) Communal needs and interests should have no consideration either in

the government of the University or in its courses of study.

(c) In residential and kitchen arrangements, however, the special habits and traditions of the particular communities should be respected. Encouragement may be given to the backward classes by making special grants for their education as well as residence.

Nanjundayya, H V.

(a) In the government of the University it goes without saying that persons versed in all the branches of learning pursued should have a share. In the lay element (which should also be selected with an eye to securing the services of men interested and capable of taking an intelligent share in the advancement of learning) all important sections of the people for whose benefit the University exists should be duly represented. In an Indian university, the Indian element should be predominant—I mean among the lay portion of it. The Musalmans have a somewhat different ideal of education as regards languages and so they should find a place.

(b) Those who wish to study branches of Sanskrit learning and the vernacular languages and of Musalman culture (where there is a demand for it) should have

then needs supplied as far as possible

(c) In residential and messing arrangements the broad distinctions of caste and race, to the extent they are respected in the province of the University generally, should be respected.

NEOGI, Dr P.

(a) and (b) In this connection I would strongly urge for special educational facilities for what are called the depressed classes of the Hindu community such as

NFOGI Dr P -contd -North Bengal Zamindars Association Rangpur-Paranjpye
The Hon ble Mr R. P

the Namasudras the Shahas the Dhohis Bagdis etc. I don't know their exact numerical strength hit I think they form a very large percentage of the Hindu population of Bengal. Their degraded social position poverty and misery can only be removed through education in which they are every tonally hackward. Special facilities have justly been given to Muhammadan for their education in schools as well as in colleges. For example every Government school is bound to accept a certain percentage of Muhammadan students as after students. Then there are special scholarships for Muhammadan students awarded on the results of the matriculation and intermediate examinations and special hostels for Muhammadan students have been hult everywhere. I would strongly plead for the same if not more liberal treat ment for the depressed classes who are minutely more backward in education than Muhammadans. My specific recommendations on the subject are the following.—

(1) A schedule of the communities forming the depressed classes should be prepared and Government should instruct the schools maintained or aided by them to admit poor students belonging to these classes as free students up to 5 per cent of the total number of students in the schools

(n) Twenty special scholarships of the value of Rs 10 each and ten of the value of Rs 15 each should be given by Government to endents belonging to these classes on the results of the matriculation and the intermediate examinations.

respectively

(111) A special central hostel for students belonging to these classes should be built at Calcutta and in other centres suitable arrangements for their residence should be made. I often find that a student belonging to this class is unable to find a seat in ordinary liestels or mes es. At the same time a separatio mess in a separatio hired building for three or four students of this type costs a good deal. We in Rayshahi have solved the difficulty by starting what is called a Laberal Mess in which be dies students belonging to the cell sees students of other higher castes who have no objection to hive with them are put. In this way Brahmans Kanasthas and students of other castes live with the sons of the depressed classes and the mess expenses are shared by them all. I do not know if the same system prevails at other places. If it does not I would strongly recommend that a Laberal Mes o in the system followed at Rajshahi be established in connection with every secondary school and college not only in Rengal but throughout India.

(iv) At least two graduates belonging to the depressed olas as should be nominated fellows of the University so that they may bring their special grievances to the

notice of the University

North Bengal Zamındars Association Rangpur

(a) No other test than that of education is deemed necessary

(b) No course of study calculated to wound the religious feelings of any community should be prescribed

(c) Pesidential arrangements should be made with due regard to the religious susceptibilities of the students

PARANJPYE The Hon ble Mr R P

I am strongly of opinion that no communal considerations should be introduced in the government of the University. The Senate and the Syndicate should consist of the best men. As regards courses of study it is natural that some subjects may specially appeal to some special community eg Persian and Arabic to Mubammadans Sanskrit to Hindins Avesta and Pahlavi to Parsis Pali to Buddhists etc. The Senate or at least

PARANJPYE, The Hon'ble Mr. R. P—contd—RAHIM, The Hon'ble Mr. Justice Abdur—RAY, Dr. Bidhan Chandra.

the boards of study, should contain representatives of all the subjects which the university offers to teach and the University should aim at teaching all subjects for which there is a domand. It should so airange its courses that they are not too narrowly sectarian. Thus, I would depict a course of Sanskrit for Juins in which no books, but those by Jain authors, are prescribed. Every student of Sanskrit should have some knowledge of the literature contained in Sanskrit as a whole before specialising in one particular branch.

In the matter of separate institutions for different communities I deprecate the foundation of communal universities or oven colleges. I am willing to allow only separate hostels at the most, but I would prefer a hostel for all classes, the messes only being distinct for different classes. In this way all classes of young men will have ample opportunities of coming together and will begin to feel unconsciously that they are Indians first and foremost, and not members of their separate little communities only. This is the impression that I want them to take from their education, and not merely the prescribed amount of book-learning in various subjects.

RAHIM, The Hon'ble Mr Justice ABDUR

(a) Speaking for the Muhammadans it is extremely important that they should be adequately represented in the government of the University, including the Senate, the Syndicate, the board of studies, and the examining board, and also on the governing bodies of hostels, messes, and lodgings. I may here mention that the practice in the Calcutta University of insisting upon the names of the candidates to be written on the answer papers has long been a matter of complaint in the Muhammadan community and, I think, in fairness to the examiners themselves, the system should be changed. In Madras the names of the examinees are not divulged, but I have not heard that any inconvenience is caused thereby. As for the courses of study I would recommend that Islamic history be recognised at least as an optional subject.

(b) In any system of higher education of women, the cultivation of the fine arts, especially music and painting, should have a special place. In schools for women the care and management of children, the domestic arts, and the art of house-

keeping should be an indispensable part of the curriculum

(c) Speaking for the Muhammadan community the great difficulty in the way of higher education among the women is the custom of purdal. It is, no doubt, showing some signs of weakening, and many families are now prepared to send their girls to ordinary girls' schools up to twelve or thirteen years of age. At present, therefore, higher education among Musalman women would only be possible if a college were to be founded at each university centre for Muhammadan purdahnashin girls, wholly staffed by women teachers, and all necessary arrangements be made for the observance of purdah. Among them such early marriages as prevail among the Hindus are not largely in vogue. On the average they are married between the ages of sixteen and twenty-two. Wherever it be not feasible to establish a college such as is suggested the only other feourse is to organise home classes and provide women teachers to go round and take those classes

RAY, DR. BIDHAN CHANDRA

(a) The government of the University should be vested (as I have explained in answer to question 14) in the Senate, which should consist of members elected from different constituencies. Such constituencies should be chosen with an eye to their usefulness from an educational standpoint. No representative of

RAY DR. BIDHAN CHANDRA-confd-RAY MANMATHANATH-RAY SARAT CHANDRA

any particular class or sect as such should have any place there. The chief communities that should be represented besides these directly connected with educational institutions are—

- (1) Commercial and business men
- (u) Engineers
- (m) Medical men
- (iv) Literary scholars of eminence
- (1) Men connected with the spread of education among the masses and the backward classes.
- (vi) Women's education should be directly represented by women
- (b) In chooling courses of study great efforts have been made in the past to avoid such studies as might offend particular communities. For example the study of the growth and prectice of different religious faiths may have been emitted because it was felt that the university teaching should preserve a spirit of neutrality in such matters. But if these more trught from a purely educational standpoint they could hurt the religious susceptibilities of only a few.
- (c) Happily the broad dividing his between youths of different easies and religious i fast disappearing. No scheme of reform should be indepted which may operate directly or indirectly to widen it. It is painful to a sensitive mind to see that students among whom a spirit of bonhome should be paramount. Here to live inpart eat reprintly and feel differently because of the rules which has been instituted in a lie tell in conformity to the wides of a few. I have opportunities of knowing that such feeling of alcoliness and mutual separation are in the rule will be an adjusted that such feeling of alcoliness and mutual separation are in the tell in the mention students during college life? Differential treatment is still evident in institutions where youths of different nationables rolled. True there me differences in the mode of life customs etc. and they will be there but they are needs ary evil and ejarvic arrangements should not prevail in one fact of the institution which are not fourd in an other.

RAY MANMATHANATH

- (a) The needs and the interests of particular communities need not be specially considered in the government of the University except that in the Senato of the University there ought to be men competent to deal with the particular courses of study which may have to be framed to suit the needs of particular communities. The only question then is "Who nor mest competent to advance, the interests of learning—the different interests should be represented but not the different communities."
- (b) The needs of particular communities may be considered to some extent in respect of the courses of study eg Arabic Persian and agriculture
- (c) In the hostel arrangements the special needs and interests of particular communities may have to be considered but there need be no special arrangement with regard to the facilities of adm went to educational institutions.

RAY, SARAT CHANDRA

As regards education no consideration should be made for any particular community Only as regards residential arrangements necessary consideration may be made to suit the convenience of the particular community

RAY, SATIS CHANDRA—RIYAZUDDIN, SYED, QUAZI—ROY, The Hon'ble RAI SRI NATH, Bahadar—Roy, The Hon'ble Baba Surindra Nath

RAY, SATIS CHANDRA.

I agree that the needs and interests of particular communities should be differentiated in the courses of study, in the residential arrangements, and in the government of the University—But I would guard against the danger of subordinating general

interests or national culture to communal interests or culture.

I would not reduce the standard of examination because a particular community requires special encouragement, or that special examinations should be instituted for testing the fitness of its members for special callings and professions, because it is backward in education. This course is bound to excite needless jerlousy in the community receiving least favoured treatment and will tend to degrade the callings and professions by the introduction of men with a lower standard of university education.

REYAZUDDIN, SYED, Quazi.

(a) The needs and interests of particular communities should be specially considered according to their population. My special interest concerns the Muliammadan community. Now, 52 per cent of the population of Bengal belong to this community. And they ought to be represented by 52 per cent on the Senate and the Syndicate of the University to look after the interests of the students of the community. The education of the community should not depend on the discretion of the other community, which is its rival, in every affair. Some seandals have already been brought to notice as to the results of the examination, which are conducted by, with a few exceptions of Europeans, Hindus. In the government of the University unless there are Muliaminidan members in proportion to their population the difficulties and disadvantages of the Muhammadan community would not disappear. There should be a proportionate number of inspecting and togething staff, also examiners.

(b) In the course of study also books written in the vernaculars and in English by

Muhammadan authors should be introduced into the curricula

A similar number of members should represent the text book committee

(c) Of the money spent on education if 52 per cent be allotted for the education of Muhammadan students, and Muhammadan students are helped in the shape of stipends (as the Muhammadan community is too poor to bear all the expenses) a residential arrangement is possible

I believe Muhammadans have a right to claim these privileges as of right Before these changes are effected the names of all the examinees should not be written on the answer books as has been adopted in the Allahabad University.

Roy, The Hon'ble RAI SRI NA'1H, Bahadur

(a) and (b) The communal interest should not be allowed to interfere with the government of the University or the course of study

(c) Separate hostels should be provided for the different communities

Roy, The Hon'ble Babu SURENDRA NAIH-

(a) The Muhammadan community considers that it is very poorly represented in the Senate of the University I think a few more Muhammadan members may be added to the Senate

(b) and (c) I do not think that particular communities have any real grievance either

in the course of study or in its residential and other arrangements.

SAHA MEGHAD-SAHAY Rai Bahadur BHAGVATI-SANIAI MIKANTA-Saint. The Hon ble Dr TEJ BAHARUR

SAHA MEGHNAD

(e) If the re idential system be adopted I think that proper care should be taken for the accommodation of students of democratio classes if u e this term to denote those classes which are u usily but sometimes very unjustly styled depressed classes) It is a standing complaint that at the present time the hostels attached to colleges are practically the monopoly of a few aristocratic classes—re of the Brahmans, the kaya that the laidya, and the Nabasaks. Members of democratic classes are either not admitted or if at all admitted they are allowed to liva not as a matter of right but as a matter of grace. If any student of the orthodox type demurs to living with them in the same room and taking meals in the same during hall the unfortunate student is asked to remova to some other place and take his meals in his own room. The writer knows of several in tances where this state of things has actually ex sted

Now members of democratia classes feel that in at least those heatels which have been constructed at public expense they have the same right as members of other classes. They expect that they should be admitted freely and allowed to live in a manner consistent with their ideas of self respect and dignits. It will not do if repurate hostels are opened for them for in that case at least twenty five separate communal hostels should be

opened for each college one for the use of each particular community

That being clearly impossible the only fer it le solution is that the hostels should be declared freely open to all classes of students. The Government as a matter of principle does not make any distinction of caste or creed in points of law or employ ment. The same principle should be adopted in this case. Those students or communal leaders, who find it lerels, sous to dino with their fellow brethren of other castes should be asked to shift for themselves, or construct hostels at their own expense. They should not be allowed or encouraged to introduce a feeling of discord in the pure academic atmo phere

Sahaa, Rai Bahadur Bhagaati

I would recommend separate universities for special needs and interests of particular communities. To provide for their special needs and interests in a university that ls to eater for the general population will be ineffective and a source of trouble.

SANYAL, NISIKANTA

There need be no cut and dry rule The University should have freedom to adopt what appears to it to be the best policy But no principle should be acceptable which stands in the way of academie efficiency

Neither the Hindus nor the Muhammadans have accepted for women of their communities bigher education as imparted in the present institutions. There should be no undue expansion of such education of their expense until it can be made acceptable to them

SAPRU, The Hon'ble Dr TEJ BAHADUR

(a) and (b) I am not in favour of any communal representation in the government of the University nor do I think that it is possible to design courses of study with reference to the needs and interests of a particular community

(c) As residential arrangements, I should prefer Hindu and Muhammadan students living in the same hostels though necessarily separate arrangements will baye to

be made for their beard.

SARKAR, GOPAL CHANDRA—SARKAR, KALIPADA—SASTRI, Rai RAJLNDRA CHANDRA, Bahadui—Sanied, Abdullah Abu

SARKAR, GOPAL CHANDRA.

Except in respect of residential arrangements, and in prescribing courses of study, I do not think that special considerations are necessary in the government of the University in the interests of any particular community.

SARKAR, KALIPADA.

I am not for making distinctions of the soit contemplated so far as education, pure and simple, is concerned. There must be one standard and one rule for all. It is preposterous to think, for example, of a Muhammadan student being allowed to graduate with a simpler course of study than his Hindu and college mate.

But, in certain pecuniary matters, as, for example, college and examination fees, prizes, medals, and the like, some consideration may be shown to backward areas or communities. These areas or communities should be represented in the government

of the University.

SASTRI, Rai RAJENDRA CHANDRA, Bahadur

When Hindus and Muhammadans and, possibly, other sections of the people are going to have universities of their own, no special consideration need be shown to them either in the management of the University or in regulating its courses of study. It is only residential and other arrangements that eall for consideration in the case of important sections of the people

SAYIED, ABDULLAH ABU.

Rightly or wrongly there is a strong feeling amongst Muhammadans that though they are numerically superior to other communities in Bengal, and are making every effort to advance in education, very little regard is paid to their requirements in the University Cases like that of a Muhammadan Sanskrit student being removed from the University class on the ground of his faith naturally cause strong resentment and Muhammadans reasonably feel that had they been given a proper share in the government of the University such sectarian prejudices could have been effectively checked has repeatedly urged upon the University the desirability of doing away with the practice of the examinees' names being written on answer papers, but hitherto to no pur-To get an insight of what the community feels regarding the constitution of the University, I would invite a reference to the issues of December 14th and 21st of the "Mussalman" of Calcutta Although Persian and Arabic are taught in many of the colleges affiliated to the University, in the cultivation of which Muhammadans are deeply interested, it is to be regretted that there has not been for several years past, and even at present, a single member on the Syndicate of the University who is inter-University publications on these subjects seldom come out ested in their studies punctually, and some have never seen the light, though their publication has been promised since the inception of the new regulations Besides, the few members of the community that are on the Senate are mainly taken from those not connected with eollegiate education which they are supposed to control Provision for at least two Muhammadan members on the Syndicate and 20 on the Senate should be made

Since Muhammadans are more cosmopolitan than any other community in India it is necessary to offer for the proper education of the youths of that community a course on Islamic history and civilisation, alternating with some other subject throughout their university career. At present, such a provision exists only in the post-graduate course of history, but this should begin earlier from the I. A stage rising up to the M. A. In no case can the argument of teaching people their own glorious past be applied with

greater force than in that of the Muhammadans

Scottish Churches Collego Senatus Calcutta—Seal Dr Brajendranath—Sen Bipin

Scottish Churches College Senatus, Calcutta

- (a) We consider that any very merked adaptation of the University to the needs and interests of particular communities is alien to the very idea of a university Normally if discussion is kept on purely academic lines no question should arise in the University as to the particular community to which a student belongs. We do not therefore think that any formel provision should be made for the representation of particular communities in the government of the University. We consider that the chould be left to the practical common sense and public spirit of the electorates or nominating authorities. At the same time the University chould regard it as one of its functions to see that the needs of a particular community are not overlooked and that every encoungement is given to backward communities.
- (b) As to courses of etudy we are of opinion that a sufficient number of options would meet all the requirements here
- (c) The provision for the various communities in regard to residential arrangements should be left to the different colleges seting either separately or through voluntary co-operation

SEAL DE BRAJENDRANATH

My scheme of a previncial educational council with the control of general policy and financial management would provide for the representation on an elective basis of the principal interests and communities but the Senatus Academicus in charge of educational administration (including courses of study and examinations) will be composed of repre sentatives of the teachers in all the facultic general as well as technological with co opted experts and specialists and husiness and professional mon chosen in the interests of edu cational efficiency without reference to the claims of communities So far as residential and other arrangements are concerned the educationally backward communities or those the water line (like the Muhammadans on the one hand and the Sahas Suvarna Vanils Yugis Baruis and Namasudras on the other) have separate claims on the public funds and should be represented on the students readence committees in the University but every college hestel should provide an additional lieterodex department which should be opened to members of all communities without distinction of casto or ereed The humiliating position assigned to students of the so called lower in some hostels (not all private institutions) is a running eere which should be etopped at once

SEN BIPINBEHARI

The University has been founded on a secular basis and on the principle of equality in the republic of learning no sectarian considerations should be allowed to interfere with higher training. The walls of separation between classes and creeds should go down under the influence of theral culture and the University should promote social intercourse among all classes of students with due respect for their religious principles. A common intellectual kinship and rivalry should take the place of petty strifes separating one community from another. Freedom of thought and spirit of intellectual inquiry will remove all section typicities. The object of the University is to place all classes on a common intellectual platform. If the Senate or the governing hody of the University is composed of men of their cluster there does not appear to be any necessity for safeguarding the interests of particular communities by a system of communal representation which if introduced will give rise to a number of factions and petty strifes prejudical to the best interests of the University as a corporate body.

SEN, BIPINBFHARI—contd —SEN, Rai BOIKUNT NAIH, Bahadur—SEN, Dr S K — SEN, Rai Satis Chandra, Bahadui—Sin, Satish Chandra

The Calcutta University has not been indifferent to the special needs of particular communities. It has prescribed courses of studies suited to their requirements, and

has always acted in harmony with their religious and moral scruples

But the boards of studies should be better organised by the admission to them of scholars and professors, other than fellows of the University, who have long specialised in the subjects for which the boards are constituted. It not infrequently happens that gentlemen who are fellows of the University, but who neither teach a subject nor have made a special study of it, are appointed to be members of the board in that subject I beg to suggest that members of the post graduate boards of studies should be members of the under-graduate boards of studies

There should, however, be separate hostel arrangements for students belonging to

different communities

SEN, Rai Boikunt Naih, Bahadur.

(a) and (b) In the government of the University and in its courses of study no special consideration is required for the needs and interests of particular communities

(c) Residential and other arrangements may be made for the Muhammadan community, Christian converts, and the domiciled community

SEN Dr S. K

(a) The main points are the religious and social requirements of the Europeans, Eurasians, Native Christians, Hindus (Liberal) and (Orthodox), Brahmos, and other eastes and seets. If the ideals of the British universities and standards, with British elements dominating at present, are maintained, special consideration in the government of the University is not required.

(b) As regards courses of study the interests of European men and women, Eurasians, and others with the same ideas should be considered in framing mechanics, music,

drawing, and similar courses

(c) It is difficult to observe the difference in habits and sentiments of Indians of different religions in England. That idea should be encouraged by having general hostels. Particular small accommodation for more orthodox types ought to be made in the beginning.

SEN, Rai Satis Chandra, Bahadur.

(a) In the government of the University the needs and interests of particular communities should be considered

(b) Yes, but on no account should there be any lowering of the standard in the courses of study

(c) Yes

SEN, SATISH CHANDRA

(a) The constitution of the University should be catholic and eclectic. I do not consider that there is need for special communal representation

I, however, think secondary schools, as forming the groundwork of the University,

should be adequately represented on the University

(b) It suffices if courses of study are various, as at present, to meet the choice of students of different sects

(c) Residential arrangements should be made according to the requirements of the particular community to which the boarders belong I would strongly advocate a religious training of the inmates within the hostel

SEN SURYA LUMAR-SEN GUPTA Dr NARENDRANATH-SEN GUPTA Dr NARES CHANDRA

SEN SURYA KUMAR

- (a) Particular communities should have a share in the government of the University in proportion to the number of boys studying in colleges from their respective communities.
- (b) No special consideration in the course of study should be made in favour of any particular community
- (c) Residential arrangements may be made for different communities at different places Any other arrangement in favour of a particular community should not be made inasmuch as it is likely to result in discontent and hitterness of feeling

SEN GUPTA, Dr NARENDRANATH

I am not infavour of representation of the particular religious or social units in the government of the University But arrangements should be made for the residence of different sects and religious groups

It is desirable however that the different professions such as law teaching and medicine as well as the mercantile community should be represented on the Senate.

I have no sympathy with the Dacco University plan of introducing special degrees and special courses of study for the Mushm community

SEN GIPTA Dr NARES CHANDRA

There ought to be considerable provision for free tuition and bourding as well as partial remission of fees for poor students of all communities—especially of backward communities.

The interests of Muhammaduis should be considered in the designing of the courses by giving to Arshio and Persian the sume place as Sanskrit. If they so desire Muhammadans may endow special chairs for Islamio studies but I do not think the University is called upon to provide in a special manner for such studies in the present circumstances.

I do not think that there are any special interests which ought to be secured in the government of the University. The only possible interests are those of Muhammadans and Anglo Indians. But I think it would be against principle to give to Muhammadans and Anglo Indians as such a right to have representatives in the Senate. High academic qualifications and interest in education are essential in every member of the governing body of the University. Where a Muhammadan or Anglo Indian has such qualifications he should be appointed by all means but no one should be appointed merely because he is a member of a particular community.

I am of opinion that the number of elected fellows ought to be largely increased if that is done there is a sufficiently large number of Muhammadan graduates who may if they are so inclined return quite a decent number of Muhammadan fellows by getting themselves registered and voting in a block

To look upon education from the point of view of sectional interests is a permicion habit and should not be encouraged. On this matter it should be remembered that questions on which the interests of Muhammadans go against those of others arise in the Senate once in fifty years or more. For the sake of these rare occasions it would be absurd to permanently weaken the Senate by bringing in members who are there not by virtue of their academic qualifications but because they are supposed to look after the interests of a community.

SEN GUPTA, SURENDRA MOHAN—Serampore College, Sciampore Sharp, The Hon'ble Mr H Sheth, Pandit Hargovind Das T, Nyayatirtha, Vyakarantietha.

SEN GUPTA, SURENDRA MOHAN.

(a) I do not think that particular communities can be specially represented on the Senate or the Syndicato. They should be represented by general electorates of schools and colleges, as well as by members of educated communities and by benefactors and if they cannot come in by any of these channels I am afraid they must be satisfied with their representation by Government nominees only

(c) In residential airangements attention should be paid to making suparate airange-

ments for special communities

Serampore College, Scrampore

We consider the University should be broad enough in its aim and outlook as to be able to deal fairly and impartially with the particular communities and minorities in its area. No community ought to be made to feel that it cannot rely on liberal treatment and fair play on the part of the university authorities. Even prejudices should within reason be respected, provided that thereby the rights and liberties of others are not interfered with. This principle we would carry into all three departments monitioned in the question. A university that exercises its powers and privileges in a tyrannical way, and drives minorities to form separatist independent organisations, is unworthy of the name.

SHARP, The Hon ble Mr. H

The consideration of the needs and interests of particular classes is of great importance. Among such communities in Bengal would be reckoned the Musalmans (who though numerically just over half the population, form a minority among those who seek higher education), the Buddhists, and the depressed classes

- (a) The Musalmans require larger representation on the governing bodies. This can best be arranged by the establishment of local universities at centres of Muhammadan population like Dacca and Chittagong and by the devolution of examinations.
- (b) One of the chief complaints of the Musalmans has been the alleged difficulty of the Persian course owing to insistence upon a certain knowledge of Arabic. This has been partially remedied. Another is the unacceptability to them of some of the books recommended for the study of the vernacualar in the matter of language, subject, and sentiment. I have not heard of any complaints from Buddhists regarding the Pali course. The suggestions made in my general note would probably remove any alleged hardships.

(c) Complaints are sometimes made that Musalmans have difficulty in gaining admission to colleges and to hostels. I am unable to say how far these complaints are justified. It is important that Musalmans should have their own hostels (to a considerable extent they now possess them) supervised by Muhammadan professors, and with arrangements for religious observance, which is much prized

by this community

SHETH, Pandit HARGOVIND DAS T, NIYAYATIRTHA, VYAKARANIIRIHA

The needs and interests of all important communities, irrespective of their number should be considered if they contribute towards the literature of the country, helping modern research in sciences, philosophy, language, etc. The members of such communities should be given the opportunity of placing their views as regards the governing body of the University, their literature should form a part of the courses of study and their views should be respected in residential and other arrangements.

SINHA KUMAR MANINDRA CHANDPA-NINGA LANGHANAN-SIRGAR The Hon ble Sir Migratan-Südmersen L W -Suhrawardy Hassay-Suhrawardy Z R Zarid

SINHA KUMAR MANINDRA CHANDRA

(a) (b) (c) Every effort should be given to secure adequate representation for the interests of particular communities such as the Minhammadan and the domicaled Anglo Indian and every ettempt should be made to Include representatives of such communities in the deliberations of the University. This will help a cosmo politar view being taken of problems affecting the University.

SINHA, PANCHANAN

The Calcutta University had always been undenominational and in the best in terests of education should remain undenominational. The needs and interests of particular communities need not be specially considered either in its government or in its courses of study. But there should be separate residential arrangements for Hindus Milcolmans and Christians.

SIRCAR, The Hon'ble Sir Nilratan

The interests of port cular communities may be recognized in the residential arrange ments but they should be altegother ignored in the government of the University as well as in the course of its study

SUDVENSEN, T W

I do not think that the present University coe be foirly charged with any deliherate neglect of any porticular community. Muhammadons however are of opinion that they do not get a fair representation upon the Sende and the the Muhammadons on the Sende are usually unconnected with collegate education.

SUHRAWARDY, HASSAN

(a) Proper representation of members of all communities is necessary to safeguard particular interests and answer peculiar requirements eg thero is not a single Muhammadan on the feculty of medicine

(b) Only in general education

(c) It is very necessary that cwy and free social intercourse should be encouraged to fight down casto and racial prejudice so that in the end an advanced student and Varisty mon will hreak through the shell of bigotry and denominational bias in a way worthy of one having a liberal education and not simply get through certain stiff tests of on coedemical nature.

SUHRAWARDY, Z R ZAHID

(a) The Muhammodan community hackward as it is in education should receive special consideration and for this purpose the representatives in the Senate should he increased so as to secure at least one third of the number of senators from the members of their community. On the Syndicate there should he the same proportion. Besides every institution should here a few Muhammadan. Suhrawardy, Z. R. Zahid-contd-Wahiid, Shams al-Ulama Abu Nase-Wibb, The Hon'ile Mi C. M.-Whiiams, Revd Garined.

professors in the general line, and not for Arabic and Persian only, as at present I understand there is not a single Muhammadan on the staff of any college except for Arabic and Persian

(b) In the case of Bengali speaking Miliaminadans. Urdn should be considered as a

second language, along with Persian, Arabic, etc.

(c) With regard to hostel accommodation and other facilities for Muhammadans I adopt the recommendations of the Committee appointed by the Bengal Government to consider questions connected with Muhammadan Education in 1914

WAHEED, Shams-ul-Ulama ABU NASR

(a) The Musalmans must have an effective hand in the government of the University in order to promote Muslim education and safeguard the peculiar interests of Muslim students "The ratio of the number of Muslim scinators to the total number of Indian senutors, should be equal to the ratio of the Musalman population of Bengal to the total population" The Muchim fellows of the University should be allowed to nominate an adequate number of representatives on the Syndicate from among themselves There should be, at least, one Muslim member on every board of studies If the study of Bengah be made compulsory on all students there should be adequate Muslim representation on the board of studies for the Sanskritie languages (as this board also selects text-books in Bengali) in order to see that text-books containing expressions offensive to Muslim taste and feeling should not be selected. In order to mercase the number of Mushims qualified to sit on the Senate qualified Muslims should be appointed to the staff of the University There should be Mushim representation on the governing bodies of colleges

(b) An Islamic course of studies, under a faculty of Islamic studies, combined with English, leading to the university degrees, should be provided. Every college should make provision for the teaching of Arabic, Persian, and Urdu. The University should make provision for the study of the lustory of Islamic civilisation.

beginning from the intermediate stage

Though the value of hostel accommodation has been definitely recognised the actual accommodation provided for Muslim students is quite out of proportion to their needs. The University should make adequate provision for hostel accommodation for Muslims. Muslim students should be under the superintendence of Muslim teachers. Provision should be made for religious observances.

In order to ensure that Musalman students will be able to secure admission into

eolleges an adequate percentage of seats should be reserved for them.

WEBB, The Hon'ble Mr. C M.

In Burma the community whose needs and interests require to be specially considered is the Burmese community. I should deprecate any special consideration being given to any other community. The University of Burma should be a purely national iniversity guiding and co-ordinating the intellectual activities of the Burmese and of the indigenous races of the province

WILLIAMS, Revd GARFIELD

(a) Not at all in the government of the University Very largely in the government of the colleges.

WILLIAMS Revd Gapfield—could—Wondsworth The Hen ble Mr W C-Xusuf Khrin Sahib Maulyi Mohammad

(b) Not at all in the university courses Colleges should be at liberty to give what compulsory or optional teaching they lie on any subject they like in any residence or group of residences under their control

(c) The University should have nothing to do with this This is a matter for the college authorities who should be given power to do what they think best in respect

of this matter

WORDSWORTH, The Hon ble Mr W C

I consider that the following should have their needs and interests specially considered in the government of the University in its courses of study and in its residential and other arrangements—

(i) The Muhammadan community

(u) Those engaged in Luropean education

(iii) Those eagaged or interested in women s oducation

It is advisable that effects should be made to interest the non official and non educational community both Indian and I uropean in the affairs of the University. Of recent years the university a interpretation of the needs of the public it serves has been mainly inspired by one dominant personality with much resultant unrest. A more catholic poveriment would prior wider substiction and diarm much hostility. A more catholic constitution of the Senate might be accompanied by the reservation to Covernment of the right of nominating two members of the Syndestoc this could be used to nominate eg. a Mul ammadan when as its usual nuther the faculties not the Senate election

Yustre Khan Sabib Manka Mousawan

- (a) It is desirable in view of the number of Muhammadans in this province and the increasing proportion of graduates among them that at least one third of the total number of members of the Senato should be from this section of the community of the total number of a hundred scantors fifteen should be elected by the registered graduates and of these fifteen severs should be Muhammadans. For the remaining members of the Senato the principle of nominating ene third from the Muhammadan one third from the Hindu and one third from the Duropean community should be recognised. There should be no ex-officir fellows except the Rector Chanceller Vice Chancellor Member of Education and the Director of Public Instruction Prefessors should be among the nominated members.
- (b) It is a universal complaint among Muhammadans that religious instruction has not been recognised as part of the curriculum and many orientalists have been of opinion that educational systems in this land should have been based on the religious courses in the existing institutions. The University cannot give saits faction to the Muhammadan public until it makes sufficient provision in its courses of moral and religious text books which will in some measure compensate for the lack of sempture lessons and extension in the school course. I consider that this need cannot be met until there is a strong representation of Muhammadans on the senate text book, committee and the boards of study and faculties because the mere acceptance of the principle is not cough it is necessary to have a group of men with definite views empowered as also required by the University to in treduce books.
- (c) As far as possible separate hostels for Musalmans and Hindus should be constructed and where this is not feasible owing to the small number of members of either community they should have separate accommodation in the same house with in dependent messing arrangement. Seats should be reserved for Muhammadan students in colleges and hostels according to the population of the division. Hostel accommodation should be provided for Muhammadan M.A. and law students.

ZACHARIAH, K.

ZACHARIAH, K

My general answer would be "" As little as possible" As a free trader I do not believe in the protection of infant communities—and this for two broad reasons, busides special ones

(i) Communal representation and division are immigal to the development of a corporate spirit. On the other hand, they tend to create factions and cause questions to be decided not on their intrinsic merit, but on party grounds.

(11) They tend, further, to keep the communities specially represented in a continued

state of tutclage

There is nothing so invigorating and healthy as having to stand up and fight without special favour. To these general reasons may be added special ones applying particularly to a university. The component units of a university—which, like the State, is a communitar communitation—are not racial or religious communities, but colleges. The test of a university is indeed whether it can melt diverse elements into a common culture—it must fuse, and not simply envelope. In this matter, we may take warning from the cirl results of the division into "Nations" in medieval universities. Everyone knows of the secession of the Germans from Prague in 1409. Here is an example from Oxford "A more serious fray than usual between northern and southern students in the University in 1334 led to the retreat of the former who withdrew to set up a rival university at Stamford. The King was forced to recall the Northerners"

Nevertheless, certain exceptions are necessary

(b) In the courses of study communal differences have, to a certain extent, to be considered, eq, in allowing different vermeulars

(c) In hostels different kitchens and dining-halls may be needed. (But see my answer to question 19)



QUESTION 23

(i) Are there any points in which your answers to the foregoing questions would be different in respect of the needs of men and of women?

(ii) To what extent and in what fields are additional and special facilities for higher

education required for women P

(ni) What are the peculiar difficulties and needs which affect the higher education of women in India P

ANSWERS

ATVER SIT P S SIVASWAMY

Additional and special facilities for higher education are required for women to enable them to take their proper place in the professions of teaching and medicine

The system of early marriago interferes with the progress of higher education among Indian women but I am inclined to think that with the extension of the system of high schools and colleges staffed entirely by women there will be less and less objection to the sending of girls to high achools and colleges for the purpose of education Medical colleges run by female doctors and taking in only female pupils will soon become a neces sity In fact it has been engaging the attention of certain medical mi ionaries and I believe also of Government

Att Namah Nasirul Mamalek Mirza Shujaat Khan Bahadur

(1) So far as the Muslim females are concerned their guidance should be entrusted to Muslim gentlemen until the women are fit to give advice them elves

(n) and (m) To the proper education of Mushon females purdah and early marriage are the greatest obstacles The prejudice of the past years against any and every kind of female education has considerably diminished but as this cannot he got rid of in a short time rearrangement should be made by appointing visiting female teachers who might go inside the anana and teach Nu him purdah girls Government should select important centres of Mr 1 m population and there encourage the establishment of guls schools and liberally help the existing ones with the ultimate view of maling them training echools for teachers Special care should be given to the e places where old and aristo cratic Muslim families live to enly their sympathies and draw the students from that class which will carry influence with the general public and populari e female education The greatest difficulty at pre ent is to find trained female Muslim teachers even for the lowest forms and so far there seems to be no Government provision to remove this preent want

Association of University Women in India

(1) It is not desirable that a lower standard should be required of women than of men in any department of study

In regard to professions equally open to men and women it is suggested that the

standard of work and the curriculum should be the same

(11) The special needs of India make neces up a training in mothercraft and child culture and in domestic science and domestic anitation. It is suggested that special diploma cour es in these subjects and in art applied arts home arts should be provided at a central teaching institute

ASSOCIATION OF UNIVERSITY WOMEN IN INDIA contd.—BANERIFA, J. R.—BANERIFA, Dr. Pramathanath—Banirifi, Gauranganath.

(iii) The peculiar difficulties which affect the education of women in India are:

(a) The purdah system

(b) The practice of early marriage.

- (c) A widesproad prejudice against education, oven in its primary stages, based on mere conscivatism
- (d) A wider spread fear of higher education as likely to unsettle women and unfit them for home life.

The chief needs are:-

(A) Training colleges

- (B) Women qualified and willing to undertake educational work both in schools and colleges It is thought that the improvement of school education would help the situation in regard to the higher education of women
- (C) Definite propaganda, stirring up the women who have received the advantages or higher education to a sense of service

It is thought that there should be some definite separate organisation to represent women in matters relating to the University, and that women should, in addition, be represented on the Senate

We would recommend that such separate body should include —

(1) Two representatives of each affiliated college, one being the principal (2) Principals of affiliated schools

(3) One representative of European secondary schools

(4) Two representatives of the Association of University Women in India

(5) One representative of the interests of medical students

(6) Any other representative whom it may be necessary to co opt from time to time

That the Council should be a regularly constituted body meeting at stated intervals and forwarding its recommendations to the Syndicate

That this Council should be recognised by the Senate and should be supplied with all

the literature, etc., that is supplied to the members of the Senate.

Banerjea, J R

(ii) For training of teachers and for medical education Women cannot go in for law as they are not allowed to practise in courts. The career of a teacher, doctor, or inspectress is open to them Hence additional and special facilities for training of teachers and for medical education are required

(111) Girls in orthodox Hindu families are married early and hence the higher education

of women is seriously affected.

BANERJEA, Dr. PRAMAIHANATH.

The educational needs of women are not absolutely identical with those of men, but a course of general instruction is as necessary for the former as for the latter question of special facilities for women should be carefully investigated with the help of persons who are intimately acquainted with the conditions of women's education in this country

BANERJEE, GAURANGANAIH.

"With scrappy teaching, with no preparation for her subsequent calling as wife and mother, without any comprehension of the position of a man as a citizen, she becomes the life-companion of the latter But the family is still the mainstay of the nation and will remain so as long as the life of the State is healthy. The whole civio

BANERJEE GAURANOANATH-contd-BANERJEE SIT GOORGO DASS

education of the boy will give us much less anxiety if all girls are trained for their duties as wives $\kappa^{\alpha}\tau$ examp —Dr Georg Kirschensteinerin Education for Citi enship

- (i) (a) For women who wish to prosecute their studies regularly in schools and colleges preparing themselves for the university examinations. I suggest that there ought to be a separate arrangement for instruction with courses of study specially adapted to the characteristic needs of Indian women. For instance a graduated course in domestic commy principles of hygiene child psychology asthetics fine arts etc. should form a part of the university curricula for women in heal of certain abstract and abstrust technical and scientific subjects eg advanced mathematics technology chemistry geology zoology etc.
 - (b) For women hving under the anana system who owing to special social and economic reasons cannot attend a course of study in schools or colleges affiliated to the University I propose that a special course of instruction suited to their pecihar needs should be mangurated and for this purpose strictly purdahna him institutions (like the proposed Tikari College for Women) should be established where such a course could be completed within eight years beginning with their sixth year and ending with their fourteen.
- (m) I consider the following causes as mainly affecting the higher education of women in India 22
 - (a) Too early marriage
 - (b) Too early child hearing
 - (c) The anana system
 - (d) Depressed economic conditions of the middle class
 - (e) Pecuhar social structure and environment
 - (f) Want of strictly purdahnashin schools and colleges

BANERJEE SIF GOOROO DASS

- (i) There re three main points in regard to which my answers to the foregoing questions would be different in respect of the needs of men and of women namely —
 - (a) The subjects to be trught which should include those the study of which will impart knowledge or skill which will be useful to females in playing the part assigned to them by nature in their domestic and social spheres
 - (b) The institutions for teaching which in the case of females should he schools and colleges established exclusively for them
 - (c) Rules relating to the residence of students which in the case of females should he largely relaxed
- (u) I do not think that any additional or special facilities for Ligher education are required for females by reason of any peculiarity in their mental constitution which if anything gives them advantage over males And my limited experi ence leads mo to endorse fully what the Sanskrit poet says —

To gather knowledgo men must strive And over many volumes pore But favoured women all their lore

With ease through Nature a grace derive

(m) The anana system and early marriage are institutions which creato difficulties in the way of the higher education (as ordinarily understood) of women. But they serve useful purposes in their own way and rightly regulated they have their fair side and help a higher training spiritual if not intellectual which has made the Hindu wife and the Hindu mother when pain and anguish wring the brow the ministering angels that they have been

AOF XII

BANERJEE, Rai Kumudini Kanta, Bahadur—Banerjee, Muraly Dhar—Banerjee, Sasi Sekhar—Banerji, The Hon'ble Justice Sir Pramada Charan

BANERJEE, Rai KUMUDINI KANTA, Bahadur.

(1) Special subjects for studies, such as music, may be prescribed for female students

(11) In the field of teaching, especially in the secondary stage, additional and special facilities should be given. In Bengal female education is more backward, and one of the causes is the dearth of female teachers.

(iii) Social customs, such as early marriage, affect the higher education of women in

India.

BANERJEE, MURALY DHAR.

(1) My answer to question 13 would be different in respect of women. In the secondary schools in Bengal gals should be taught saintary science, domestic economy, and cooking in place of physical science, physiography, and geography in the higher classes

In the colleges lady students should be taught child-psychology as an alternative to logic or science at the intermediate stage and rearing up of children and nursing

of the sick as alternatives to an optional subject at the graduate stage

(11) In medicine, fine arts, and some branches of technology additional and special

facilities for lugher education are required for women

(iii) The peculiar difficulties that affect the lingher education for women in India are their early marriage and seclusion To overcome these difficulties the following arrangements are needed —

(a) Besides an arts and science college separate medical, fine arts, and technical

colleges for ladies should be established

- (b) To enable mairied non-resident students to pursue their studies the lectures should be arranged at convenient hours, e.g., between 12 noon and 3 PM so as not to interfere with domestic duties
- (c) Omnibuses should be provided at a moderate charge for all non-resident students
- (d) The fees should not be prohibitive and there should be free studentships and stipends for meritorious poor students and widows

BANERJEE, SASI SEKHAR.

(1) In some respects the needs of men are different from those of women In regard to women my answer to question 7 should have no application. I do not think that there is any need for women to qualify in technological and applied science. My answer to question 22 would also be slightly different so far as parts (b) and (c) are concerned. The needs and interests of women should be specially considered by the University in its courses of study and in the residential and other arrangements.

(11) Domestic science and hygienc may be made a special branch of study both at

the intermediate and degree stages

(iii) The purdah system and early marriage of girls that prevail in India offer special difficulties. To these may be added the absence of secondary schools for girls outside Calcutta and also the want of an adequate number of women teachers for schools and colleges

BANERJI, The Hon'ble Justice Sir Pramada Charan.

The chief difficulties in the way of higher education among women are the custom of purdah, or seclusion of women and early marriage. The best remedy would be the establishment of separate colleges for women

BARDALOI \ C-BASU SATIENDRA \ATH-Bengal Landholders Association
Calcutta-Bethune College Calcutta

BARDALOI, N C

I am not a great admirer of higher education of women till our men find sufficient means to feed them Besides I find that the hest traditions of national life are lost by training up Hindu girls on the model of European girls or of girls of other countries the ideals and religious of which are quite different from those of ours

BASU, SATYENDRA NATH

The needs of men and women are not identical. The training of women should therefore be different from that of men

Special facilities should be offered to women in the fields of medicine and pedagogy. In formulating a scheme for the education of women the requirements of their social and domestic life should not be lost sight of

Bengal Landholders Association, Calcutta

Tha questian of university education for women in Bengal (and in India generally) is not so much an educational as a sacrid questian. There are social customs among aur peopla (early marriage puridah and so on) which present an insuperable bar in the way of spreading university education among our women and till these customs have been largely modified the discussion of such questions has hardly any praotical bearing Perhaps much cun be dano far female education by organising samething in the nature of inuversity extension lectures but we doubt as to how far missionary work of this nature will fall within the scope of the activities of the University

Bethune College Calcutta

(i) Girls seeking university education fall into two classes—those who intend to quality themselves for the teaching profession and those flower D X is a profession on the seeking profession and those with study only far culture and accomplishment. The ease of girls intending to jain the medical profession does nat arise as they may begin medical studies immediately after matricula too or at any stage of their college aereer.

Girls colleges accordingly chould have two departments—a special department to train in educational theory and practice and in general department. The standards in the special department should hassimilated as far as may be to the university

standards for the decree of teaching

For the general department it is not necessary and is in fact undestrable that there should be the same rigid standards as those which in the circumstances of the country have to be fixed for boys in view of their qualifying themselves for the services or the professions. Each college should be allowed to fix its own courses of etudy and to grant leaving diplomas to its etudents. Such of them as may desire to have their intaniments appraised by university estandards in any subject may at their option present themselves for the university extiminations in the subject it heig undesirable for them to offer more than one subject at a time. The histo of the examinations which is only a hird necessity in the case of our boys is good neither for genume culture nor for physical health. The strain on health that it involves is recognised to be too much in the case of many boys and there can be no excuse for gratuitously exposing the future motherhood of the country to this wasting influence.

Women here should have greater freedom of study especially in subjects which

Roy D N may increase their practical value in life

Bethune Collego, Calcutta-contd

(11) The particular needs of the education of women should be specially considered, not necessarily by the University which, however, must look after the interests of those women who follow a university course

There should be a special board consisting mainly, if not entirely, of women The board should be entrusted with the promotion, guidance, and control of the education of women in general, irrespective of the communities to which they may belong This board of studies should be independent of the University

With reference to question 22(a) women's colleges and schools are, according to the present system, not at all represented in the government of the University. This seems a serious omission since men by themselves could not possibly be aware of all the needs and difficulties peculiar to a women's school or college. Institutions for women should be equally represented on the Syndicate and Senate of the University with those of men so that the question of vomen's education might no longer be subject to the ideas of men who, after all, must have very little knowledge of the special training needed by the women of India to equip themselves for life.

With reference to question 22(b) in iniversity education the courses of study for women should remain mainly the same as that of the men, but among the optional subjects domestic economy, scientific needlework, and drawing might

be specially included for women at the intermediate stage

With reference to question 22(c) there should be no private hostels for vomen unless those hostels be placed under regularly recognised boards consisting mainly of women. It would be better, however if there' were a sufficient number of hostels or sufficiently large ones attached directly to the recognised colleges for women to meet the need for them. At present there is a great demand for more hostels for the women whose homes are in distant villages, and who find it extremely difficult to find accommodation suitable from all points of view. There are oven eases when students have had to give up higher education because they were unable to get into desirable hostels.

in) The higher education of women in India, as we understand it at present, means university education. This soit of education, however, is not suitable to all the women of India. It may be, in fact it is, necessary for those women of the Christian and Brahmo communities who desire, after completing their course of studies, to take up some career, eg, medicine, teaching, etc. There are many, however, at present who have no such intention, but who follow a university course simply because there is no other system of education they can take up in order to satisfy their desire to acquire more knowledge than is to be obtained in the present high schools

A separate system of education, other than university, might be introduced for such students whose numbers will gradually increase with the increase of proper

facilities for the education of Hindu and Muslim girls

Before writing further with regard to this system of education I would like to state that there should be more purdah schools for Hindu and Muslim girls where the teachers will be women only Many Hindu and Muslim girls (and I even know of eases of Christian girls) are at present prevented from studying in certain girls' schools because of the presence of male teachers. And there are many Hindu and Muslim girls who are unable to study at all because there are not enough schools with only women on the staffs. There are also many Hindu girls who are prevented from continuing their studies after marriage for the same reason, though their people would most readily allow them to do so if only the staffs were all women. I know of similar eases with regard to university education Remarks are often made by Indian men, even by Christian men (who are supposed to be more advanced in this respect than Hindus) against the presence of men in girls' schools and colleges.

Going back to my point with regard to a separate system of education, other than university, I need not emphasise the real want of a proper system of education for the increasing numbers of Hindu and Muslim girls, as well as for those Chris-

Bethuno Collega Calcutta-contd

tians and Brahmos who do not intend to take up exteets but who will marry sooner or later. It would do them and the future generation a world of good if they were taught haw to manage their hames and hring up their children

- The curricula for such students shauld include a study of the vernacular mathematics. English Sansknt (Persian for Muslims) history geography nature study bygiene first and domestio econamy cooling needlework music and drawing—all according to seientific methods. During the two last years of the cour of some if not all the following sinheets might have retained experienced registering the respective processing needlework music. To these should be added a simple study of the psychology of the child mind, and of the training and management of children. The students who fallow this above system would be expected that continuo their students who fallow this above system would be expected to continuo their studies until the ago of cighteen years by which time the course should be completed for it is doubtful whather there will be more than a very few students for whom the above course is designed who will be allowed to continuo studying after that age
- The board of studies for the direction of women s education referred to in question 23 should be an directing and perhaps inspecting control over those schools which follow the above system for there should be an superior hedy to see that the same standard be observed throughout the province
- The board might consist partly of heads of women's institutions partly of wainen of university standing unconnected with educational institutions and partly of Indian wamen of position and some though not necessarily university education. These might passibly ca opt a faw men taust on the board
- There need be no public examinations for the women of these institutions. It should be sufficient for the bead af avery school to give cortificates indicating the degree of success attuned by the students before leaving school or college if the institutions be styled as such
- (ii) The women in Calcutta are at present much exercised by the withdrawal of the James Miss A I facilities they have intherta enjoyed af studying medicine in availing themselves of such facilities in the nature of things this was inavitable but the number would have increased
 - The present policy seems to ha to send all women desiring medical education ta Delhi. No policy could be better calculated to hill out the growing desire of women to Lecomo qualified as doctors
 - Delhi is 900 miles from Calcutta its vermacular is different—its university is natural ly different—what fathers of soung grafs would be lakely in this country (or oren in England) to send their daughters 900 miles to what on account of the difference in the overmacular may be called almost a different country for the five years necessary to qualify as doctors ?
 - Instead of discouraging like this the young womanbood of Bengal from taking up medicine everything should be done to encourage them to do so Women doctors are wanted by the wamen of Bengal
 - The present condition of women sedincation in Inda 23 a transitory one—the difficulties are chiefly due to the secluded position to which the women of India bave heen subjected since the Muslim invasion
 - At the present time all will I think agree that the days of seclusion on the old hines are numbered and that the main problem of the day is to make the trans tion from the past to the future in such a way as to avoid any disaster or reaction
 - No body of men is competent to deal with the manifold problems which such a transition creates—only the women of India can do that The co operation of the men will be needed at overy step but their contribution must be that of ready sympathy and of a determination to help the women in every way to realise their at present hudden capacities

Bethune College, Calcutta contd

- From what I have gathered from my contact with many types of Indian ladies I conclude that the two following distinct types of education are required by them —
- (a) An education for the majority whose mental outlook and capacity does not allow of university standards
 - For these a full education fitting them for their lives should be available and should be entirely in the hands of women and of such others as they may call into their conneils
- (b) An education for the minority (but as years pass a constantly increasing minority) These require an education of the university type, but on much broader, more wholesome lines than is available at present
 - The solution of the problems connected with this type of education seems to he in the admission to all the iniversity boards, syndientes, and senates of a number of broadminded, representative women, who would voice the opinions of the women graduates and undergraduates and the general feminine public.

The result should be two-fold .-

- (A) In those subjects of study common to men and women the University would be the richer by the greater breadth of view due to the admission of women to its councils
- (B) Alternative subjects of study would be introduced into the university scheme, subjects which are at present absent because they appeal only (or more) to women
- Each university would in this way be an Alma Mater to its daughters, as well as to its sons, providing each with the means of study in their own peculiar branches of learning and, at the same time, nothing would be labelled as a man's or noman's subject, each individual being free to choose those subjects in which he (or she) feels his (or her) power lies
- Such a scheme would, I believe, suit the women of India better than a separate women's university. This latter has been considered necessary because of the impossibility experienced so far of obtaining a proper foothold and position for women in the existing universities.
- It may indeed be necessary in order to develope women's education on the right lines to have some such separate universities and this for the following reasons
 - (1) On account of the early age of marriage which makes higher education impossible to so many girls if on exactly the same lines as men
 - (2) On account of the necessity, in order to obtain present university standards at an earlier age, of teaching every subject (except English) in the vernacular
- But with the general changes both in social customs and in the men's universities it is possible that the need of separate universities for women will pass away and they will be absorbed into others or will admit other colleges into their fold
- It is to be hoped that the separation of men and women students into different universities, if it takes place at all, will not be a permanent one and that, with a saner and broader outlook on life as a whole, on the part of both men and women, it will be possible for them to avoid any such separation of the sexes, as separate universities would entail, during the important undergraduate years—a separation which would only result in making their future co operation in life more difficult
- But if one university is to provide a bountiful education for both men and women then it must add to itself all the diversity and breadth which at present is lacking and to do this it must admit to all its councils representative women as well as representative men
- Finally, I must state that to answer this question with any degree of practical usefulness it would be necessary to double the size of this report

I hold most strongly that a commission of women should be at once appointed to deal with the whole of women sand girls education in India The need of an ideal of a plan for the whole of such education is the first and the greatest need

The Commission should consist of women as representative as possible women imbued with now ideas and aspirations women representing the more conservative forces women well versed in the ideals of India's ancient civilisation women representative of every community With these should be associated western women who can give of their matura experience both in Europe and in India western women in sympathy with the formation of a real Indian type of woman hood a type founded on and daveloping from the heroic women of India past the Sectas the Savitris tha Damayantis than whom no finer women need he sought as models for the future ideal Indian we men.

The Commission would prepare a plan and to do this would study the past its aims and ideals its successes and its failures-the past not of India only but the educational past of other lands -and drawing from these a rich experience would be able to give India a plan that would allow of the moulding of present circumstances which are still quita plastic and of making them subserve the purpose of raising a fair fabric which should ba a complete and well balanced structure calculated rather to serve future developments than only to deal with present needs

As the deliberations of such a commission would nece sarily cover a long period no time should be lost in the formation of such a body

The result of the work of this commission would be almost unlimited there is no dearth of ideas among Indian women no dearth of energy among them when they feel that their ideas can be made to materialise-not only women s and girls education in India would benefit from the deliberations of such a body but the world of women would be the richer and both directly and inducetly the education of the other balf of mankind would derive much inspiration and assistanco

Bethune College, Calcutta, Students of

- (a) It is not desirable that there should be a separate university for women-
 - (1) If there were one the field of competition would be for us women limited to that amongst ourselves only
 - (u) If the standard were lower than that among men we women could not stand properly by the side of our brothers

(1u) We women do not want to lag behind

- (b) There must be a wider scope of subjects -
 - (1) Bengali literature should be introduced into the university syllabus as a subject for men and women throughout the BA pass honours and MA courses (11) Seience should be introduced into the college
- (iii) Music needlework painting drawing hygiene and first aid should be taught in the college hut attendance at these classes should be optional

There need be no university examination in them but students should have the opportunity of receiving the culture to be had from their study

- (c) The Bethune College should be fully affiliated up to the honours degree standard in all the following without delay -
 - Philosophy economies history mathematics geography botany and in other science subjects such as physics chemitry physiology zoology as soon as the latter can he introduced
- (d) Assamese and Khası should become university subjects up to the BA standard
- (e) The prescribed courses in history for the IA and BA examinations are too long They should be shortened

Bothune College, Calcutta, Students of-contd-Bhandarkar, Sir R G

(f) Students (whether men or women) if they have failed at any one examination should, in order to be given a pass in it, bearquired only to pass in the subjects in which they have failed, provided that they pass in the failed subjects at the next ensuing examination

(g) MA classes should be opened in the college and students should have oppor-

tunities to train for other professions than that of teaching

(h) A museum should be attached to the college

(1) Accommodation in the college should be increased in order to allow a greater number of students and a large choice of subjects

(2) Advanced students should be given facilities to go abroad for further study

(L) In the laufassal where colleges for men exist women students should be admitted. This would give many guls the opportunity of having a college education who at present cannot find a seat in the Calcutta colleges or whose parents, for a variety of leasons, do not see their way to sending them to colleges in Calcutta.

(1) The number of hostels for women students should be mere used

(m) In hostels for women students each student should have a separate cubicle

(n) Women students should be given every possible opportunity for games, exercises and oatings in the open an. We find we have many fewer opportunities for this than our brothers, mental work should be accompanied by physical exercise

(o) Women students at college should be given that freedom and responsibility that will fit them to take charge of their pupils if they become teachers or of other young people in their own homes

SUNITI BALA GUPTA, Fourth year prefect
CHITRALIKHA BANDY APADHYAYA, Third year prefect
KAMALA DAS, Deputy second year prefect
SUDHA DUTTA, First year prefect
TORUBALA SLN GUPTA, Representative, fourth year
SHAKUNTALA RAO, Representative, third year
HIRAN DE, Representative, second year
SUBODHBALA ROY, Representative, first year

BHANDARKAR, SIR R G

(1) My answer to the preceding questions are applicable to the education of men and

women generally

(11) But I think there ought to be separate high schools and colleges for women with, so far as possible, women teachers and professors, and the course of instruction should include music, drawing, painting, domestic economy, and sanitation. A large scope for the use of the vernaculars should be allowed in these institutions. When there are no separate institutions and women must attend the institutions established for men, they should have a separate building for residence, as well

as for messing arrangements

(iii) The custom of early marriages in the case of guls has prevailed for a very long period, but within the last thirty years the restraints it imposes have been slackening. But still in most cases girls are married before they are sixteen. If they get children between sixteen and twenty-one or twenty-two their education will be greatly hampered. But there are some girls who remain unmarried for life. And there is a large number of young widows in the present condition of our society in which early marriage is still widely prevalent and the practice of widow mairiage is looked down upon and greatly discouraged even by highly educated young men who, on the death of their first wife, would mairy rather a virgin of thirteen or fourteen than a young widow even below the age of twenty. There

BHANDARKAR SIT R. G.—condd.—BHATTACHARYYA HARIDAS

is nothing to render the higher education of such young widows impracticable and for these and for girls who remain unmarried to a very late age as well as the few who choose a single life such educational institutions as we have got for men should be established for women with the modifications I have noted in my answer to (ii) above

BHATTACHARJEE MOHINI MOHAN

- (n) The residential system cannot benefit female students and it cannot be insisted upon in their case for even among Brahmos and Indian Christians few would like to put their girls in hostels or boarding houses If therefore the Univer sity is turned into a residential university fomalo students should be permitted to stay with their friends or even distant relatives. There ought also to be a women e college where instruction should be given in all the ordinary subjects so that it may not be necessary for the students to go to other colleges to attend lectures In other words inter collegiate co operation need not take place with the women's college. The lecturers there should also be women for in this country girls are accustomed only to talk freely with their own relatives. In the case of Hindu or Muhammadan girls it will very often he necessary to permit them to appear at examinations without attendance at lectures Special scholar slups will have to be established for poor students and a large number of ednes tional appointments ought to be reserved for them. Science students should not be compelled to do practical work. More liberty might be given to medical students A separate medical college for women may not be possible yet sepa rate arrangements ought to be made as far as practicable
- (iii) The rurdah and the system of early marriage are the greatest obstacles to the ligher education of Indian women so much so that higher education for women may almost be said to be beyond the scope of practical reform No Hindu or Muhammadan woman of an orthodox type has ever joined a college or even read up to the higher clas es in a school. The grils who receive university education are either Brahmo or Christian. Their number is small, but it will slowly increate. All necessary facilities ought to be provided for their training. The time is far distant when the University will be called upon to make arrangements for the higher education of any large or even a decent number of girls in Bengal. At present vigorous attempts ought to be made to spread primary education amongst the grils and culture in the canaging.

BHATTACHARYLA HARIDAS

- I shall answer this question broadly from my personal experience in teaching ladies up to the M A standard
 - There ought to be a separation of the courses of study for men and women and I have no objection even if the Bethnne Collego be rated to the status of a women suniversity. The time has not however come when women s education can be left entirely to them elves
 - The system of education and examination ought to be easier and the cour es of study more suited to the needs of their sex Domestic economy music etc should be included as optional subjects
 - There should he facilities in the honours college for teaching ladies and also in the pot graduate classes as at pre ent
- (11) Leddes ought to be encouraged to study medicino and law and their cour es in these subjects ought to be easier and limited to the es entials of these sciences. If women he not allowed to practice in law court they ought to be allowed to appear as juniors in ea es where purdahna thin women are plaintiffs or defend ants.

- BHATTAOHARYYA, HARIDAS—contd—BHATTACHARYYA, Mahamahopadhyaya Kali-PRASANNA—BHOWAL, GOVINDA CHANDRY—BOMPAS, The Hon'ble Mi C H.— BOROOAH, JNANADABHIRAM
- (111) As it is more difficult for women to leave their homes. I should suggest that a system of co-education be allowed and encouraged in the mofusul colleges if the present system continuos.

The hostel arrangements at Calcutta ought to be improved, and boarders ought to receive lessons in music, painting, etc.

BHATTACHARYYA, Mahamahopadhyaya KALIPRASANNA.

(1) In the eurneula for women there ought to be subjects for fine arts, such as music, painting, etc., and in the high schools needle work also

(iii) The purdah system and early marriage are the principal drawbacks affecting the higher education of women in Bengal

BHOWAL, GOVINDA CHANDRA

(1) In scientific, industrial, engineering, and legal education the needs of women will be different from those of men. They should be trained in fine arts, such as painting, drawing and other useful arts, and particularly in the art of hygiene, child-rearing, and housekeeping. Medical training is absolutely necessary for them.

(11) For females, female teachers will be necessary

(iii) The manners and customs of the country, particularly the zanana system and marriage system prevalent at the present time, are great obstacles in the way of the high education of women. In consideration of the functions they have to perform in society and the duties they have to perform in the family a general high education of women is not possible. But there should be provision and facilities for the high education of those that can afford to have it and have a high mission in life and high ambitions and aspirations.

As women have begun to come to the front in all spheres of life provision should be

reserved for their high education on an equal footing with men

Bompas, The Hon'ble Mr C H

The remarkable thing about Bengal is that although the men have taken to western education with greater alacrity than those in any other part of India, the women remain intensely conservative and, except in the small Brahmo community, the demand for the higher education of women is of the very slightest. This state of affairs depends on social forces over which we have no control

BOROOAH, JNANADABHIRAM

(11) Women should be above everything else good mothers and good wives There should be no objection to their getting any degree—some of them must be prepared to take charge of girls' schools and colleges Female education is one of the most crying needs of this country. Their sphere however, is in their homes. They must be able to decorate their houses with their own pictures; they must be also good musicians. Fine arts should be taught to our women.

They make excellent doctors and nurses They are "ministering angels when pain and anguish wring the brow" They should be encouraged to take doctor's degrees

They must be excellent cooks culmary arts should be a part of the curriculum.

BOROOAH JYAYADABHIRAM-contd -Bose Rai Chumilal Bahadur-Bose G 'C-Bose Miss H B

(iii) The foremost difficulty in Assam is the lack of a college or even a girls high Some of our girls go to Calcutta and Gindih to be educated If a college were started in Assam we would have more Lirls going in for higher education A girls high chool in Assam if not a college is most urgently hafron

Bose, Rai Chunilal, Bahadur

(i) Generally speaking the education of women in this country should be some what on a different basis from that for the men The majority of Indian girls in the present conditions of society cannot devote many years of their life to school education consequently in their case the courses of instruction should he so regulated as to give them the largest amount of useful knowledge within the smallest limit of time Their education for the most part should be through the medium of the vernaculars and literature arithmetic history geography hygieno and domestic economy should form the main part of their curriculum. They should also be taught to read and write Enclude correctly curriculum. They should also be taught to read and write English correctly. A special school certificate granted by the University at the end of such n course would greatly encourage female education in this country

As for those girls who would aspire to university degrees I would moke no distinc tion in the courses of atudy or in the period over which they extend only suggest that special branches as alternative subjects may be presembed for girla such as music drawing painting sowing embroidery work etc I would further suggest that girls taking no scientific aubicets abould he allowed fo appear as non collegiate students without going through a regular course in a

(11) Special facilities ahould be given to women for medical education (111) Social customs and usages

Bosr G C

The number of colleges for women should be increased and their cours a of studies specially adapted to their natural requirements

Bose Miss H B

- (1) As regards women they require special teaching in domestic economy and music It would be an advantage if arrangements were made in existing schools for pupils for teaching domestic economy
 - The University of Calcutta ought to have a faculty of music for granting degrees of music Music should he introduced into the university curriculum from thematriculation stage
- (a) Women have not the legal exect open to them They are not allowed to practiso in courts of law Hence they must become teachers inspectresses or doctors Therefore it is absolutely necessary that additional and special facilities for teachers diplomas or degrees should be provided for them Government should have teachers training colleges for women

The Bethuno College ought to have arrangements for I Sc teaching for the study of subjects like physics and chemistry is necessary for medical education

(iii) The difficulty is that girls of orthodox Hindu families are withdrawn from schools at a very early age and this seriously affects the education of women in India. As regards needs the question has been already answered in (1)

Bose, Khudi Ram—Bose, Miss Mrinalini—Chaki, Rai Salub Nritya Gopal— Chakravarti, Brajalal

Bose, Khudi Ram.

(1) and (11) Our lady students—under-graduates and graduates—should have larger facilities provided for them in the direction of ethical and restletic culture. The study of mathematical and physical sciences even at the matriculation stage should be rendered wholly optional, and the practice of some of the branches of fine arts should be made compulsory in the interest alike of domestic economy, restletic culture, and refinement

(iii) Abject poverty of Indian households, comparatively early marriages, and delicacies and refinements peculiar to Indian womanhood, constraining them to keep themselves religiously aloof from a crowded medley of young men in higher college forms, impose themselves as so many insuperable barriers to the "higher

education" of women in India as conceived in its occidental acceptation

Bose, Miss Mrinalini.

- (11) The only existing Government college for women in the Presidency, viz, the Bethune College, should be improved and staffed so that it may compare with any of the first-grade colleges for men affiliated to the Calcutta University Some good high schools for women may be opened in some of the large mofusal towns.
- (111) Some of the difficulties are —

(a) Early marriage

(b) Observation of easte, and the social practice of not sending girls to any boarding institution among the Hindus and Muhammadans

(c) Purdah system

(d) Social prejudices against the higher education of women

- (e) Want of suitable institutions, with proper arrangements for tuntion and residence of those women who observe easte and purdah
- At least one good high school (for the present) entirely staffed by qualified women teachers where purdahnashin Hindu and Muhammadan women may study is needed in Bergal There should be separate hostel arrangements for Hindus and Muhammadans Young married women without children may also be admitted as boarders

CHAKI, Rai Sahib NRITYA GOPAL

(1) For women English as the medium of instruction should not be made compulsory Bengali or Urdu ought to be made the medium of instruction

(11) Additional and special facilities for higher education in medicine ought to be

given to women

(111) Among orthodox Hindus and Muhamadans the early marriage of girls and the zanana system are the two principal peculiar difficulties which affect the higher education of women in India

CHAKRAVARTI, BRAJALAL.

Women occupy a peculiar position in the domestic and social life of the Hindus, and the traditions of the family are kept up mainly by them. It is strictly enjoined in the religious books of the Hindus that females should not be allowed to come under any influence outside that of the family. For this reason no system of school and college education can be made to suit their requirements. Moreover, the

CHARDAYARTI BRAJALAL—conff — CHANDA The Hon ble Mr Kamini Kumar— Chatterief Rai Lalitmonan Bahadur

system for the education of our boys has not as yet been working satisfactorily and cannot be said to have passed beyond the stoge of experiments. Under the circumstances we do not venture to undertal o any now experiment regarding the education of our girls. I may ot the same time point out that women get sufficient morel and practical training in the household and that is for more important than the type of education our schools con give

CHANDA The Hon'ble Mr KAMINI KUMAR

The Education Department and medical profession are practically the only openings for women and their education should accordingly be regulated

CHATTERJEE Rai LALITMOHAN Bahadur

(1) My suggestions with regard to the education of women in India would be, entirely different from the o I hoso ventured to offer about the proper education and training of men.

My idea of a college and school for Indian girls is briefly as follows -

Alargo garden with four or five hou c not very big home like and ofter the modern Indian fashion more or les. The houses should be big enough to accom modute altogether say a hundred girl in reparete college or school building is necesary I och house should have one or two sitting rooms which would serve for elas rooms when required Only a smoll ronge of laborotories, simply furnished would have to be idded. There should be no more purdah in the school and college than there is in ordinary Indian homes now o days Cooking (os far os costo rules permit) keeping the houses in order nursing entertaining guest keeping accounts looking ofter the garden supervising sanitary orrangements -everything should be done by the girls by turns under the vatchful over of each hou competer a The house mistre s should be on elderly Hindu widow of a respectable family not necessarily one of the teacher nor oven o graduate. The teachers should preferohly be women but competent women teachers ore few. There is no barm in hoving men teachers just to come for the lectures Male servants may be kept as m Indian households Women visitors and male relations of the boarders up to the age of ten should be free to come and go There should be fixed bours for lecture which should he few In other motters the girls should enjoy the freedom of home

Indian music painting needlework hygieno and sanitotion should be computory for overy girl though not necessarily for examination. Elementary play is chemistry botany and play-adogy should be compulsory subjects for study of

different stages The curricula should also include -

(a) An outbno of the history of the world with geography
(b) The bistories of England and India in greater detail.

(c) A course of Engli h literature with troioning in English conversation

(d) A course of Bengoli literature

(e) A short cour o of Sanskrit literaturo

(f) Elementary mathematics

These various subjects should be spread out over the whole period of o girl's stay of school and college. The medium of teaching should be Bengali

Girls should enter school at the ago of nine. The proliminary training before that should be given of home. They should cover the school course in four years and the college course in three and reach the leaving stage in seven year that is at the ago of sixteen. During this period there should be no university.

Chatterjee Ramananda—conid—Chatterjee Satis Chandra—Chaudhubi Tho Hon ble Justice Sir Asutosh

For some subjects of secondary importance learnt by boys and young men domestic science may be substituted for aris and women

The arrangements for recreation play and refreshments should be for women students the best possible. Their class rooms should be zery spacious and perfectly well lighted and ventilated. Their henches or other seats should be such as not to directly or in directly cause any physical deformity. For physiological reasons the percentage of lectures to be attended by them should be less than in the case of male students.

In the Education D partment the salaries of women teachers should for the same kind and grade of work he higher than for men teachers. This is necessary because unmarried women of the bhadadala class in our country require a female companion or attendant or n male relative, to live with them when working away from bome which is not the case with single male teachers. It is also necessary in order to attract distinguished lady graduates to the service and keep them there

Whether my suggestion regarding external degrees be accepted for male students or not it should be accepted for women students. Those guils and women who pass examinations as private external or non collegate students should be eligible for scholarships if their ment entitles them to the same. The number of scholarships for girls and women should be greatly increased. Government ought to spend at least as much for the education of girls and women as for that of boys and mon. The sums spent for formale education at every steps should be separately shown in all provincial and Im p rail educational reports. My suggestions in this connection deserve serious consideration as the only practicable means of spreading higher education among women to an independed extent.

Though at precent healthy places like Madhupur Deoghar Giridih etc. are boyend the administrature boundaries of Bengal overly encouragement ought to be given to the starting of recognised or unrecognic delasses or institutions for guls and women in those places and in the hamlet of Santiniketan in Bengal for there Bengali women and girls of the bhadralot class can move about freely in the open air which is an essential condition of bealthy outstened for all and particularly for beam workers.

The variacular ought to be and may easily be recognised as the medium of instruction and examination for girls and women to a wider extent than for boys and men. I or most girls and women who receive education do not seek posts in the pubble services but only want to be literate and cultured.

CHATTERJEE SATIS CHANDRA

(a) In connection with female education it is desirable to have separate colleges and different courses of studies which should be so pre cribed as to secure for women the highest training especially in certain household industries in the vernacen lars the principles of morality of practical bygieno and in child and education psychology. These are essentially necessary for the higher education of women in India.

CHAUDHURI, The Hon ble Justice Sir Asutosii

(u) I am against Bengali women going i rongh university examinations as now conducted. They suffer in health. Girls schools in Bengal havo not been progressive. Early marriago and the purdah system stand in their way. A limited class of women wants to go up for university degrees. Separatic colleges may be founded for them. Our efforts should be directed to improve the schools. Women who want to go to the University should have the same facilities as men hit special facilities for them in not wanted and need not be provided. There is scope for work for them in medicine and as teachers.

CHAUDHURI, BHUBAN MOHAN—CHAUDHURI, The Hon'ble Babu Kishori Mohan—Choudhury, Rai Yatindra Nath—Chowdhuri, Dhirindranath

CHAUDHURI, BHUBAN MOHAN

(n) The education of women should be different from that of men. Their education should be such as will fit them for the duties which they will have to perform in the world. Their text-books and standards of examination should be easier, and they should be placed, as far as possible, under female teachers. The purdah system prevalent both among the Hindus and the Muhammadans stands in the way of giving higher education to Indian women. Arrangements should be made for giving their education at home with the help of peripatetic female teachers brought up necording to Indian ideals.

CHAUDHURI, The Hon'ble Babu KISHORI MOHAN.

(n) The problem of the education of our women is a very complicated one owing to the peculiar customs of our country in matters of casts and marriage. For such of our women as desire higher education separate colleges should be established and facilities should be given for imparting such special education as may be necessary for guls who marry carly. The education of vomen should be conducted with the object of maling them fit partners in life for men and good mothers of future generations, and not the rivals of men in the ordinary works of life. Colleges for women should make special provision for a thorough teaching of such subjects as music, domestic management, and cookery. The subject, however, is of sufficient complexity and importance to justify the appointment of a special committee for its thorough investigation.

CHOUDHURY, Rai Yazındra Nazii

- (11) The question of the education of our women, especially their higher education, is very difficult and complex. It is doubly so in a country like India. God has by differentiation of the seves naturally sanctioned practically different sets of duties for men and women. In educating our women we should keep this always in our view. Education practically considered is that which fits us for life and, consequently, that education is the best which fits us most for life. Now the chief concern of our women should be—
 - (a) Domestic life

(b) Rearing up of children

(c) Participation in the general social life

(d) Real partnership of our life with a better power for the stimulation of our higher and nobler virtues

Each of these except the third requires separate treatment in the education of women. It is, therefore, necessary that we should have separate colleges and, if possible, separate universities for women with separate curricula. The subject has not received that amount of close attention both from our Government and our countrymen which its supreme gravity requires and eminently deserves. This should form the subject for a separate commission.

CHOWDHURI, DHIRENDRANATH

The peculiar difficulties in the way of higher education of women are two—early marriage and purdah system. There is a need of more colleges in the country. From time to time it has been found out that arrangements are not made for the study of all the subjects girls want to take up. Facilities are not always given for the spread of higher

CHOWDRURI DHIRENDP VATH—conid —CULLIS Dr C E-DAS Dr KEDARNATH—
DAS GUPTA KARUNA KANTA

eduction to its utmost extent in the case of women. But to me it appears that money spent on their higher education is money spent for the spread of real education in the country. Our women pursue knowledge for its own sake they are not aspirants for Government service. Institutions educating our women are not service securing, agencies but enly, hteners of hearts. Here the University has got an opportunity to give real education 50 more attention should be paid to the improvement of the existing ones and the establishment of new ones. But quite the reverse is found to be the case. A verifable step motherly attention is paid to them. Both men and women are human beings. Both possess the same mind to be developed.

' The Soul is neither male nor female

So in imparting higher education by which intellect is developed heart is broadened and will is strengthened there needs be made no distinction between man and woman Humanity in both of them should be equally developed. Without this no nation can

But female education has been weefully neglected in the country. If any distinction by tween men and women is to be made it should be kept in mind that women should not be detached from their home surroundings. If the boarding system is in troduced for them it should be as far as possible a substitute for the home. They should not be placed under foreigners. Unfortunately this has been the case in more than one important institution. It can be said without any reflection on treiner to 61 the lady in charge, of the Dethune College that she with the best intentions possible cannot prove a mother to to Indian girls under her. She cannot enter into their feelings and they into herse—they are so diversely opposed by early training and surroundings. Irstead of being developed their hearts would get a check their wills instead of being properly trained would get a wrong bent. There must be insunderstanding and the tree to the rore to finne tenths of it evenly wrought in human society.

CULLIS Dr C D

- (i) The foregoing answers apply to men students only university education for women being only possible where the traditional habits of the country have been discarded. The elementary and secondary élucation of women is specially important because of the influence it would have on that of children but it is rendered difficult by the early ago of marriage and the secluded lives led by women.
- (n) The higher education of women in medicine would be of special value
- (m) There is need for women as teachers and medical advisers

DAS Dr KEDARNATH

(n) Higher education should be conducted under similar conditions both for men and women Medical education has been imparted to women under the same con ditions as men without any inconvenience and with the best of results. Slight modifications may be necessary and can be accomplished without any trouble or meonvenience.

Das Gupta Karuna Kanta

(n) Gris should have ordinarily nothing to do with the science course except so far as it will help them to study medicine Domestic economy cooking and nursing may replace some of the existing courses of study especially geometry. In their case the medium of instruction should be the vernacular throughout their career in school ind colleges. The study of English and the existing reduim of instruction in English even in schools stand in the way of female education in Bengal.

DATTA, BIRINDRA KUMAL-DI, HAR MORUS-DI, SATISCHANDRA-DI LA HIA, MISS D.

DATTA, BIRENDRA KUMAR

(n) I am for the establishment of a separate university for women. At least, there should be a separate. Director of Public Instruction to look after their education. At present, the education of women has not received the trattention from Government which it should owing to the apaths of the public in this respect. There should be established a high English school for girls in each district town and a college for women in each division. There should also be started for women a separate nedical college or at least a medical school and greater facilities should be allowed to them to qualify as doctors and indivises.

Dr., Har Mouun.

(1) For women whose course of study is other than linguistic vernacular should be the medium of instruction and of examination

(11) We have at present but very little higher education for women. It requires great

expansion in every direction

(111) The questions of purdah and early manings stand in the way of the higher education of women in India. In order to help them the system of education now obtaining in India ought to be thoroughly changed. This can be done by only those who are specially regarded by the country and they ought to be free from any foreign influence, otherwise they are sine to lose the confidence of the people and the whole schedule would come to nothing

DE, SATISCHANDRA

(11) Women—I speak of Hindu women—should be educated, so that they may perform efficiently their legitimate duties in their married state, and so that they may earn their hyelihood when they become widows. After such an education their higher intellectual craving should be satisfied. The physical and moral sides of their education should not be ignored.

DE LA HEY, MISS D

I am not familiar with educational work in Bengal, and can only speak from my experience in Madras, and from my experience of the higher education of the women of this presidency

(1) Although girls who seek a university degree must necessarily take the same course as that laid down for men I think an institution something on the lines of Professor Karve's Women's University would be helpful for many girls. Girls often wish to continue beyond their high school course without taking up quite such strenuous and purely literary work as the University demands of them Such an institution should include music, painting, domestic economy etc., in its curriculum. I do not think it should claim the title of a university, nor perhaps should it even claim to be part of a university. It would, however, be necessary for it to grant some diploma or other if it was to enjoy any popularity.

(11) In this presidency the most pressing need at this moment is greater facility for girls for the prosecution of higher studies in science subjects. The two colleges for women are both, however, working to meet this need, and, after the war,

this difficulty should no longer exist

The next pressing need is that of a medical college for women. It is beyond doubt that girls in this country make better progress if they can study in institutions

DE LA HEY MISS D —contd —DEY BARDDA PROSAUD—D SOUZA P G —DUTT REBATI RAMAN

specially et apart for them. The Lady Hardinge College at Delhi of course offers this facility but the distance is very great for girls from other parts of India and the courses of the Punjab University do not always coincide with the preparation given for the medical course by other time estites

(m) The peculiar difficulties and needs which affect the higher education of women in this presidency are the custom of early marriage and the few facilities for studying apart from men. The custom of early marriage takes girls away from school at an early age and prevents a large number from proceeding to higher education. Both in the high school and college classes girls in the motivasil often have to study with boys and as a rule they seem to get little help and real training in such cases unless they are in small classes e.g. B. A honours. There is very little in the way of hostel accommodation in Madras for Hindu school girls from the mofussil and though both women's colleges are fully residential in character parents are often reluctant to send their girls away from home at all. It is hard to so how either of these difficulties can be met. The custom of early marriage is not likely to due out quickly. Government or mivate bodies cannot be expected to put down girls high schools and women is colleges through out the country when the demand is comparatively small. Development of one of the Madras high schools into a bearding school for Hindu girls seems a hopeful schome. The hostel accommodation of the two women's colleges is already well appreciated.

DEY, BARODA PROSAUD

(i) There would not be any appreciable difference in the answers to the previous questions in respect of the needs of men and of women except in the matter of hostels greater care should be taken in the hostels for women and courses of study may be made a little less rigid in the crise of women

(u) Additional and special facilities for higher education should be given to women

in the fields of medicine and teaching

(m) Early marriage purish system general poverty and want of a autable calling after the university career are the peculiar difficulties which affect the higher education of women in India.

D'Souza P G

Women we withdrawn from education at a very early age. It is therefore neces sary to ensure that a large proportion of femule pupils get a maximum of training hefore they are about fourteen. This can only be done by educating them through the vernacular. English may be a compulsory second language but this is not so necessary as in the case of hoys. It is also necessary that the curricula of women is instruction should be different from those of men but there should be no objection in the university stage for women to take up men is course if they consider them more suitable. At present women may he specially truned for teaching medicine domestic science. A little business training may also be given

Indian women do not readily take to such occupations as typewriting stenography signalling etc at present. In the absence of a strong commercial motive for education combined with peculiar social customs and habits progress in female education is bound

to he slow

DUTT REBATI RAMAN

It is unnatural to drill all women to the man's course Women have their

DUES, REBATI RAMAN-contil DETTY Proport Chyon & Detty, Bartora Monay.

The matriculation course will be the same a ctor boy a with the addition that sewing, tailormg, and the Indian system of domestic me hance should particularly be taught to them Their college course will be over in three years, the intermed a revamination talling place one you after to Matriculation and the final come two years after the interm liste course, and the coollege course will never and be simpler than that for how Religious instruction should be a part of their daily compound a particular communition should be held on Indian theology though there will be no unwersity test in it. So age restriction should be kept for gula. The gula college course is likely to be our in this way at the age of eighteen and the present marrier able age for girls has cloudy aren to that already and many Hindu fathers in towns may keep their girls in school or college to that age. But the great responsibility for the spir of of female e hearing her on us. We have to accept our gul graduates with all warmth and advin their without regarding them as blue stockings. For no class of beings however able and cell suchering will ever choose the most rigorous discipline of maidenhood for the elfless task of teaching our girls. No particular denomination can serve this cause very long. We ourselve, have to take up the task of our guls' education, with the natural concerns of our women's life, with our own wives and sisters, and we omselves have to accept that particular denomination as one of us in grateful wormth for all that it has done. Charity makes us gods of men and Love will wash away the memories of pain

DUTTA, PROMODE CHANDRA

(iii) Education on present lines is too denationalising for women, and hence there is a genuine desire to hold aloof from the movement for female education.

Female education must be under the control of the Hindu and Muslim inspectors.

Unless guls' schools are run on more orthodox lines female education cannot make much progress through Government educational agency.

DUTTA, RABINDRA MOHAN

(1) The educational needs of men and women in India will in all cases be determined by the ideal of life before us We do not want that women in India shou'd continue to labour under the darkness of ignorance and superstition, or cling unreasonably to fossilised remains of the past out of which every semblance of life has vanished and thus be always in continual conflict and disagreement with their educated husbands, brothers or sons. But we do not want at the same time that women in India should be steadily anglicised importing into our peaceful homes the evils of suffragettism or the spirit of revolutionary and ra' onalistic iconoclasm, condemning all our ancient institutions that are the outcome of a long past and are a part of our flesh and blood as it were The object of university education both for men and women ought to be rather a reconstruction of our own past in the light of the changed conditions of the modern world than a total disregard of the past and an attempt to Our past, like build a new world of our own in a craze for western mimicry the past of every other nation, consists of many good things mixed up in evitably with evil, and the world of modern science is likewise made up of good and evil things most intimately mingled with one another Under such circum stances our object in university training always ought to be in the first place to enable our students to adapt themselves to the life of to-day, which involves a general knowledge of the past as well as of the present, and in the next place to give a specialised training in particular branches of knowledge

DUTTA RABINDRA MOHAN-contd -GEDDES PATPICK

- (u) From this standpoint it is necessary that in secondary schools the training given to women hould be different from that given to men and in the univeruty stage the method of training nomen hould be different from the method of training men.
 - The function of secondary schools are lid be viewed from two different angles of vision. They prime studyate for university life, they perive boys and curls who are unable to prosecute studies in the University for the struggles and needs of worldly life. In the case of women in this country, as they marry at a very carly a,c, and have to look after dome the affurs as soon as they enter married life, they in most cares are unable to complete their course of studies in country schools much the secondary schools for grifs as they are in typesent do not prepare them for the duties of domestic life.
 - (iii) Therefore though from the standpoint of uniority education the worl done in secon ary schools need not be different in the case of women from that done in the case of men from the other standpoint indicated above there ought to be a difference. This requires that our girl in their school career should not only have an intellectual equipment that would make them fit companions for their educated relative but all a sequire some knowledge of things that is neces are in domestic management and in the life of maternity which begins vers early in life in this country. Their course of studie in secondary schools should therefore not only include Indian haters the geography of the world arithmetic books on contemporary Indian national blo and citizenship and elementary principles of science but also books on Indian domestic duties on Indian feminine ideal on tho lans of health duties of maternity and practient training in needle work cooking etc. A knowledge of the English language will also be nece sars for them for the right and proper understanding of their I rethren who receive an I malish education and often express their ideas in I ngh h
 - In the Brahmo Cirls School at Calcutta and the Mahahah Pathsala instruction is given to girls to some extent on the lines suggested by me but much still rom uns to be done.
 - Mess life or hostel life for femilo students in India is not at all desirable at pre-cit It is prolific of nothing but evil consolvences on Indian domestic life and indialy angleises the mind of young femilo students without any corresponding gain
- (iii) The university education of females in Beng-ul if it is reall meant to be popular and widespread cannot be effectively advanced by the ctablishment of colleges like the Bethaun College. For n'me t none except Brahmo and Christian ladies who again are an in ignificant minority in Bengal will ever attend them. For the spread of university education among female who do not like the Brahmo and Christian ladies come out of the purda't the University must employ a number of tournig female tuters teach the students in their own homes and supply them with books of reference from a common landing library meant exclusively for them. This as tem of tournig lady tutors should be adopted by secondary schools for the femnio students of their higher classes. So ns many of these are marriage they are not allowed to attend any public schools.
 - The system of touring female tutors tried by Christian missionaries in this province has been found to work effectively whereas the establi himent of colleges lake the Bethune College or the Rivenshaw Girls Coll go at Cuttack has been usedess so far as the majority of the population is concerned

GEDDES, PATRICK

This peculiarity is a question of the psychology of the sexus even more than of their psychology, and of course of both within their place in secret and record life.

GEDDES, PATRICK-contd-GHOSA. PRATAPCANDRA-GHOSH, BIMAL CHANDRA.

I believe that our curricula demoralise men so I am convinced not merely by statistics, but by lifelong observation, that they sterilise women, and this to a serious extent, in every sense of that word. Again, as but a single illustration of the contrast of studies, a man's view of economics is of "the production, distribution, and consumption of wealth," and a docile parrot-woman learns this, more precisely, and "does well in the examination". But a thinking woman begins with its consumption and comes to family budgets, etc., beyond mere money wages

Every study is thus bisexual in its perspective, and that universities do not see this is only another example of their present semilescence. Yet with this view, I believe all the more in the mutual education of the sexes, as well as in their independent needs and disciplines

These answers are, however, already so long that I cannot continue this subject nor enter into its details. Enough if I emphasise the above views as suggesting a thorough distrust of those educationists who forget that Apollo and Pallas are not mere sexless ideals of culture.

GHOSA, PRATAPCANDRA

(111) The paucity of highly educated mon

GHOSH, BIMAL CHANDRA

- (1) A greater relaxation as regards attendance at lectures and college examinations is required in the case of ladies. An "Aegiotat" degree may be given to such candidates when recommended by the principal and the professors
- (11) Special facilities are required for women in-
 - (a) Training as teachers, especially as school teachers
 - (b) Medical education
 - (c) Scientific training
 - (d) Training in music and domestic science
 - (e) Training in certain technological subjects, $e\,g$, embroidery and designing, and agriculture and dairy farming
 - (f) Training in nursing and canitary science and midwifery

A diploma in rursing, another in saintary science for health visitors, another in midwifery would go a great deal to make these professions "respectable" and, thereforepopular with educated women of the better classes

- (111) The difficulties and needs are
 - (a) The question of conveyances to and from the college
 - (b) The question of residence
 - These two are best solved by locating ladies' colleges in district towns
 - (c) The question of physical exercise and recreation
 - (d) The question of the strain of examinations

Under the present system women do better when they take three years over the usual stages instead of two

For the adequate and proper discussion of these questions, and for first-hand opinion on all matters pertaining to the education of women, women graduates should be represented on the Senate and the boards of studies and one at least should sit on the Syndicate A beginning in this direction has been made by including the principals of the Bethune and Diocesan colleges on the post-graduate council in arts. An extension of this proceeding is needed in all the departments of the University

GHOSH RU HARINATH BAHADUR—GHOSH JNANCHANDRA—GHOSH RAI BAHADUR MISI KANTA—GOSWAMI BHAGABAT KUMAP SASTRI—GOSWAMI RAI SUHIB BIDUUBHUSAN

GHOSH, RAI HARINATH, Bahadur

(11) Doctors and sanitarians

(in) The purdah system and early marriage constitute special difficulties in the matter of the higher education of women

Poverty is another difficulty People naturally prefer to educate their boys well knowing that in future they will make hem happy and comfortable in their old age and glorify their family whilst the girls after marriage will be at the mercy of others. These difficulties I am afraid all stand seriously in the way of expansion of education linch or low among women

In the matter of the education of garls there is also another important need for more boarding jouses where garls of school going age can have accommodation. There are many among the neckets of this country who are quite capable of hearing the expense of the higher education for their garls and are not helievers in early marriages but they do not find places where their garls can be kept and trained in high education or in a sanitary mode of lung.

GHOSH JNANCHANDRA

I think there should be a separate university for women. But if that he not feasible their courses of study should be made different from and much simpler than those for men

GHOSH Rai Bahadur NISI KANTA

(1) Some elementary courses should be provided in domestic hygiene domestic concern sanitation cookery and sewing

(n) In Medicine

GOSWAMI BRAGABAT KUMAR Sastri

(ii) Under the customs of the country Indian women do not enjoy the same freedom of movement as western women especially after childhood. Let in the interests of the whole country and the race they must be educated. Conditions therefore must be brought into being which will make possible wider and wider diffusion of education among women. Starting a large number of new institutions evolusively for the education of women and providing facilities for them apart from boys are certainly necessary. Lower tution fees and suitable arrange ments for conveyance where necessary are some of these facilities.

The most important step in the training of women however must be taken in the direction of the introduction of a somewhat different curriculum for girls. Along with some general education girls must be taught things which will be of service to them in their womanhood. They should be trained according to their liking in useful arts and handicrafts. This will enable them to even a living in case of necessity and in any case will provide them with possible sources of income

There should also be fucilities for the training of widows in such institutions for obvious reasons Where necessary they should be truned free of all charges,

GOSWAMI Rai Sahib Bidhubhusan

(n) Such women as study medicine law eto as the avocation of their life bould receive a liberal education and facilities for such education should be afforded to them by starting women s colleges and hostels under the control of qualified lady principals teachers and superintendents Goswamt, Rai Sahib Bidhubhusan—contd —Goswamy, Haridas—Guha, Jites Chandra—Guha, Rajanikanta—Haldar, Dr Hiralal

(iii) The social system of the Hindus and the Muhammadans stands in the way of their women prosecuting studies in public schools beyond a certain standard attainable by them before they are married. Within this limit they should receive such training as would make them thrifty, God-fearing and considerate housewives, faithful wives, loving and noble hearted mothers, and a source of blessing to the houses or families with which their lot may be east by the irrevocable and sacred ties of marriage.

GOSWAMY, HARIDAS.

(1) The education that is provided for gills should not be of the same type as that for boys. The existing system does not take note of this fundamental principle and shape the curse for girls accordingly with a view to train them for their future position as wives and mothers. It is not wise to implant in them, by means of education, tastes which they would not have an opportunity to giatify in their after-life, and thus to sow the seeds of future discontent and discoid. The effect of this indiscriminate imparting of high western education to our girls has had the unfortunate result of unsexing our educated women and of denationalising them,—a result bad enough even in the case of boys, but infinitely worse in the case of future mothers.

(11) While, therefore, university education may be provided only for those who are to become teachers and doctors the education of the majority should be such as

to prepare them for the duties of wifehood and motherhood

Bearing these principles in mind I would confine their education to religious and moral instruction, a thorough literary knowledge of the vernacular, a decent working knowledge of English, a simple scientific education in the laws of sanitation, hygiene, realing up of children, and first aid, some art, as music, painting, drawing, or needlework to fill the idle hours of life, and plenty of physical exercise

GUHA, JITES CHANDRA.

There ought to be a women's college in every district in Bengal and two or three such colleges in Calcutta

GUHA, RAJANIKANTA

(1) Education for women should be of two types in Bengal Tip to the matriculat on standard the courses of study should be identical for all students, male and female. At the university stage there should be a bifurcation. The object of the one type should be to provide for the higher studies of such of the girls as are physically and intellectually capable of profiting by them, and that practically on the same footing with their brothers. As the number of these will not be large there ought to be a second type which will aim at giving the bulk of the female students a training which will enable them to fulfil their legitimate functions in the family and society, and to be good wives and mothers. The curricula for this should include domestic hygiene, physiology, child-psychology, first treatment of diseases and accidents, and other allied subjects, with English as a compulsory subject, and logic, history, philosophy, the classics and economics as optional, and the specialised course should be divided between the IA and BA examinations.

HALDAR, Dr HIRALAL

(1) The courses of study should be the same for both men and women

HALDAR UNES CHANDRA-HOLLAND REV W E S

HALDAR UMES CHANDRA

- (i) The University should modify its rul s and regulations in the case of female students so as to gue a great stimulus to the spread of female education. The University should not only meet the re-university of women but it should take the lead in the matter. Hindu women may be educated so that they can perform efficiently their legitimate duties in their married state and so that they can earn their lively hood when they become widows.
- (11) Educated young men nowadays desire that their brides should be well educated know music and have some I nowledge of domestic affairs. Many guardians who want to give their daughters in marriage to highly educated young men are willing to give their girls higher education at least up to the matriculation stage In the absence of any better course suitable for gurls the boys course will be not unacceptable. But that course en bo so modified as to suit the special re quirements of birls There is a great demand for music. Here as in Europe and America music should be made one of the subjects for the matriculation course Cutting out and making of garments is a subject which will be highly popular with the pupil their guardians and the general public. It is also essential for our every day life Domestie economy should also be included in the curri culting. An additional subject in Bengah containing extracts from the great Lundu and Muhammadan epi s and the lives of distinguished Hiadu and Muham madan women will greatly add to the popularity of the course These subjects may be prescribed instead of additional mathematics and classical languages The present standard in in thematics for the matriculation course is enough for the girls In the case of boys the standard should be raised but in the exe of girls it should be retuined. In the case of girls teaching and examination in all subjects except English must be through the medium of the vernacular even if the same conce sion be not granted to boys. The present age limit is an insuperable obstrele to the progress of higher education among women The girls of the upper classes of Hindu society are now generally married between the ages of fourteen and sixteen. It is pretty certain that most of these girls would read up to the standard of the matriculation examination at lea t if they were permitted to appear at it before their marriage. This privilege should be granted only to purdahnashin Hindu and Muhammadan women and not to Brabmo and Christian girls fo prevent any abuse of this concession it may be ruled that no feniale candidate will be admitted to the college course before she is sixteen The number of girls light schools is too small moreover. Hindus are unwilling to send their girls to bourding houses. The senior mistresses of girls middle Luglish schools who are generally graduates and under graduates are quite com petent to coach girls for the matriculation examination. Special permission may therefore be granted when occasion arises to girls to appear at the matri culation examination from such girls middle English schools without this ficulity the mere permission to appear as a private student will be of no practical value. The girl will get no instruction for want of a tutor the guardians being on principle unwilling to have their girls coached by a private male tutor. The examination should be beld in the girls native town or village even if that place be not the centre of examination for male candidates. The examination should be held in the guls school premises and never in the boys school. In the absence of a girls school the examination may be held at the candidate's home under proper supervision

(iii) The peculiar difficulties are the ana in system early marriage and easte prejudices Women need education in domestic economy hygiene and rebgion

HOLLAND REV W E S

(iii) Larly marriage and the purdah system interpose very heavy obstacles in the way of the spread of higher education among women

HOLLAND, Rev. W. E. S -contd - HOSSAP, WARED

My experience of Indian men induces me to believe that their cordial cooperation in female education will not be seemed till the curriculum of girla is of a more practical nature than that at present obtaining. And the deployable hygienic conditions of Indian female and child-life make education in hygienic doubly necessary.

Hossain, Wahi d

- (1) In considering this question one cannot that out's eves to the requirements of the Indian home. As our females live within purdah, their education should be practical with reference to the position which they will fill in social life. The life and occupation of Indian ladies are quite different from those of their European sisters. Their education and training should therefore chiefly be considered from the Indian point of view. The question their guises as to whether their education should be the same as that of Indian boys Having regard to the conditions of the Indian life and oriental manners and customs it seems to me that the system of education for Indian guls should be different from that of Indian boys and that two distinct courses of studies should be framed for our The same sort of education will hardly serve the boys and girls respectively purpose for which it is intended While mming at culture and liberal education the comses of study intended for Indian girls should consist of more good books on domestic economy, hygiene, sanitation mirring home treatment, housekeeping. cte, and of less mathematics, trigonometry pliviles and other cognate subjects. The practical side of their training should receive promine it attention, and their eourses of study should be feavened with religious subjects
- (11) The following remark made in the report of 1916 in respect of education for the guls of the domiciled European and Anglo-Indian communities are equally rather more forcibly, applicable to the education of Indian gurls—
 - "The domestic training of the guls of the domiciled Enropean and Anglo-Indian communities has become economically indispensable. The failure to recognise this and a silly tendency to set far too much store on the acquisition of 'accomplishments' have been productive of a great deal of mischief and miscry. The recognition of the fact that it is an essential part of the function of every guls' school to equip each of its pupils with at least some elementary knowledge of and capacity for, household management need not interfere in the least with the intellectual development of the girls."
- Domestic training should be a special feature of a girls' school. What an Indian home requires is a good housewife and the course of studies should be framed accordingly.
- The Government of India in their resolution dated the 21st February 1913 have also recognised the principles which should be adopted in the eurrienlum for Indian curls. Those principles may be stated as follows—
 - (a) The education for guls should be practical with reference to the position which they will fill in social life
 - (b) It should not seek to imitate the education suitable for boys, nor should it be dominated by examinations
 - (c) Special attention should be paid to hygiene and the surroundings of social life.
 - (d) Services of women should be more freely enlisted for instruction and inspection.
- If Government really desire to extend the benefits of education to Indian girls and to purdah women the Education Department should adopt such methods of imparting education as will be acceptable to all classes of people. The education itself should be more lively and more "practical with reference to the position."

Hossain Wahed—contd—Hunter Mark—Hadari M A A — man The Hon ble Justee Sir All

which the girls will fill in social life. I therefore take this opportunity of miking the following suggestions for the consideration of the authorities --

(A) The education of Indian birls should aim more at domestic training with reference to their home life and the present tendency to acquisition of artificial accomplishments should be the couraced.

(B) A special syllabut for girls should be prepared desling among others with subject which will give an idea of dome the requirements and impress them with the responsibilities of the Indian home life. If should contrum subjects of general interest as well as rules of conduct with reference to religious practices daily observed in their homes. In the case of schools or mallable ment for girl.

the policy of religious neutrality should not be allowed to interfere

(C) The courses of study should be so framed as to enable a girl to go up for university education and examinations and there should be no bar in the way
of her choosing the courses of study prescribed for Indian boys as our country

requires well trained female doctors teachers midwives etc

HUNTER MARK

I do not think that any of the foregoing remarks require modification in respect
of the needs of women

(u) and (m) I have nothing to say under the e heads, which would be other than a superfluous excursion into the obvious. A good deal has been dono in Madras in recent years for the higher education of women. There are in the city of Madras two well staffed and well equipped colleges for women giving instruction up to the degree standard. Both are full to overflowing. There are two smaller women's colleges in the mofusi. No doubt the Commi ion will visit the two women's colleges when it comes to Madra.

Hydari M A N

- (i) No except that the argument for using the vernacular as v medium of in struction is even stronger in the case of women than of men
- (11) The profes ion of teaching medicine and social service
- (iii) The zanana system and the necessity for providing conveyances or locating collegiate institutions near the places where the lady students live

IMAM The Hon ble Justice Sir Ali

- (n) There are various colleges that train up gril students for degrees already existing in Bengil. It would be desurable to have a central college for the education of grils ilone if the expenses of such an undertaking could be met. But the number of gril students at pre cut studying for the higher degrees is so small that the large expense in other days a separate institution would hardly be justified.
 - To me the question of women s education seems to be of ss great interest as that of men. But it also eems to me necessars to bear in mind the position that women occupy in our social system. The first need seems to me to make our women better wives and mothers than they are now. For affection and devotion to their household duties the women of India could hardly, be bettered. What they lack is a better knowledge to perform the talk thirt society demands of them. For such purpo es the Seva Yudan institutions of Mrs. Ranade in the Bombry Presidency and the Women's University forfossors have of Poons seem to me more u cful than a mere degree of the Calcutta University with high honours in hydrestatics. To earry on institutions like these successfully would I think, be beyond the strength of our Government universities.

Indian Association, Calcutta—Irons, Miss M V

Indian Association, Calcutta.

There may be many women who will (1) The educational needs of women vary devote themselves to the ordinary university course for the acquisition of higher knowledge, there may be others again who may have to make a living out of But to the generality of women who want to make themselves useful at home a different course of education will have to be designed

(11) To this part of the question the recommendations of the Dacea University Com-

mittee generally furnish a good answer in principle

The question of cost is of great importance

It the additional course recommended by the Dacca University Committee be found too heavy to be taken along with the regular inniversity course students may be allowed to choose their subjects from the university and the additional The result of the examinations in the subjects chosen will entitle the student to certificates of efficiency

There is no provision for imparting scientific education to women in Bengal.

 $_{1}(111)$ (a) The purdah system

(b) Early mainage

(c) The end of all education with mairiage

(d) General apathy in the matter of giving higher education to women

But the conditions set forth above are fast changing in favour of education for women in this country

IRONS, MISS M V

(111) There are special difficulties with regard to the higher education of women —

(a) The purdah system, which especially amongst the Muhammadans limits the school life of every girl This could partly be remedied by encouraging younger children to attend school

(b) The universality of the marriage system. The great majority of teachers marry, which means that they undertake dual responsibilities Amongst

school children early marriage again closes their school career

(c) The lack of trained teachers, without which the schools cannot improve is the crux of the educational problem at present There are only two training centres for the whole of Eastern Bengal Of these four students from the Eden Training Class presented themselves for examination this Six students from the Kalimpong Training Class, which is exclu-for Hindi-speaking students. There should be secondary training sively for Hindi-speaking students centres attached to the schools at divisional head-quarters and pilmary training schools attached to the schools at district head-quarters At present there is a total lack of facilities for the training of teachers

The impossibility

(d) Lack of hostel accommodation for the existing teachers. The impossibility of recruiting teachers unless adequate protection is given to them

(e) The schools existent will not improve until the inspectorate is strengthened There is one inspectress and four assistant inspectiesses in control of three large divisions comprising Eastern Bengal There are about 5,559 primary schools, 15 middle schools, and 3 high schools under their control, apart from the numerous zanana centres to be visited. The inspectorate should be strengthened by appointing a chief inspectress for each division At present there is only one inspectress for the Dacca, Chittagong, and Rajshahi divisions, an area comprising some 47,252 square miles There is no means of rapid communication in a district intersected by many large rivers. There should be at least three assistant inspectresses under each inspectress and a special assistant inspectress to look after the zanana work which could be developed were it sufficiently organised

IRONS MISS M V -- out l -- IYLE The Hon ble Mr Justice T V SESHAGIRI--- JALIL ABDUL

(f) Lostly the problem of primary education needs consideration. The curriculum needs to be more clostic ss in such a large area conditions of life sre very vorted. A number of peripotetic teachers might be trained so as to visit the schools inoccessible at present to the existing inspecting staff.

IYER The Hon ble Mr Justice T V SESHAGIRI

- (i) The course of study for Indian women should be different from that presembed for Indian boys Upon one matter my mind is very clear and that is in the case of Indian girls a high degree of knowledge in English should not be in sisted on Their troining should be as far as possible in and through the vernoculors Indian girls of this presidency are not able to attend schools after their twelfth or thirteenth year and their education has to be completed within that period. If therefore we should compet them to study a foreign longuage and get all their higher knowledge through its medium ne would be practically denying them such knowledge altogether. Moreover the sort of education which women of this country stand in need of is not the some as that which boys aim at Ordinorily Indian girls do not seek employment as a means of livelihood and they are almost all of them morried and their com forts and conveniences are looked after by their linsbands. Whot is nanted of Indion girls is the especity to manage the affairs of the household to hring up their children to attend to the sonitary requirements of their homes and to be helpmates to their husbands in the worl they have to do he doubt they should have some knowledge of Inglish in order to enable them to converse nith their English sisters and pick up useful information from English books but that is a very secondary matter. The main object that should be lept in mind is to make them useful helpmates to their hushands and a reol source of aspiration to their children. No doubt there will be an advantage in eo selves to social service But the number of this class of girls would be very limited indeed. For them no special facilities need be provided for. They can take their chance along with the boys. Honever in regard to one department of knowledge, they should I think be given special feelities and that is in regard to medicine
- The lying in he pitel and the Medical College should provide speciol courses of train in for Indian grils who are not willing to undergo a regular course of study for the medical degree. A certificate or a diploma from the college authorities testifying to their fitness will enable them to corn an honest livelihood and be of use to their sixters.

JALIL ABBUL

- (u) In the design of their couries spe is at attintion should be paid to their needs and requirements which are
 - (a) (eneral knowledge of the ubject
 - (b) The principles of hygiene and hon ebold management and practical training in them
 - (c) The everal arts suitable for indoor v ork
 - The special conditions providing in India demand that while the college and other institutions for men may allo be open to women there should be parate college established for the latter
 - (d) Higher female education hould be particularly looked after by a committee appointed by the University
 - (e) There should be establish d more training colleges for women
 - (f) Provision for scholarships should be made

Jalil, Abdul-contd -Johnston, Mrs A B

- (g) The Government and the University should seek more co-operation of the people in the advancement of female education
- (h) Separate hostels, with purdah provisions, for women
- (III) The peculiar difficulties and needs which affect the higher education of women in India are
 - (a) The purdah system, affecting the Muslims in particular and, to a certain extent, other communities in general

(b) The custom of early marriage among the Hindus

(c) Lower status in society accorded in general to women

(d) The prejudices among the mcn against the education of women on account of the want of education in the former

JOHNSTON, Mrs A B

(1) The answer is 'Yes," particularly with regard to -

The callings and professions which are necessary for service to, and the advancement of, India, and for which a high degree of training are required, such as —

- (a) Teaching—particularly in primary schools They can teach better in the vernacular than English women
- (b) Medicine

(c) Nursing

(Every endeavour should be made to raise the status of doctors and nurses)

- It is obviously important that there should be an army of women trained in these three professions to enlighten, help, and succour the many millions of ignorant, suffering and helpless women in zananas. Men cannot do the work, and it is no use asking or expecting the women to come out of pur dah yet. It will be, and wisely so, a slow process
- (iii) The custom of early marriage creates difficulties in training girls for professions that need long experience before they can do any real good 'Nevertheless, good salaries, to induce girls to remain in their professions and in the case of nurses to minimise temptation, and comfortable hostels with bright social life, will help to solve the difficulty

The University should recognise both degrees and diplomas in domestic science and home arts for women

A degree should be granted after a four years' course

A diploma should be granted after a two years' course

Degrees should be either a science degree or an arts degree

If a science degree then only domestic science subjects would be studied

If an arts degree the domestic science subjects would be substituted for certain subjects in groups A and B of the present syllabus which are often quite useless and most irksome to many girls

The syllabus in domestic science and home arts is sufficient for an honours course if desired Every effort must be made to kill the idea that domestic science means only cooking (Suggested syllabus herewith) The diploma (two years' course) is intended for girls who want a training for home duties, but not for a professional life

Suggested syllabus in -

Domestic science and home arts

Science—
Physiology
Hygiene
Nature study

JOHN TON MIS A B-contd-KARVE D K

Child study—including rsychology great educational reformers kindergarten methods of teaching child's health and welfare—physical and moral

Eugenics

Citizenship

Study of writers on art-e g Ruskin and William Morris

lrts-

Cookery-including food values adulteration and preservation of foods

First aid and sick nur ing \cedlework and cutting out

Mu ic

Art-including applied art in needlework house decoration and dress

Art - mentating injuried are in inclusions to loss detections and test as the Mousewifery -- in this climate gails need not take such a rigorous practical courso as in England but they should at least know how things ought to be done by doing for themselves

Adomestic science and I one arts college should be established as part of the University where guls could attend a certain number of hours per week for an arts degree and receive instruction in their other degree subjects in the residential arts college.

Domestic science students should be residential in the domestic science college Diploma students will probably be home or day students but it should be made

possible for them to be residential

There is a great desire on the part of many Indians that Indian women should be educited and an educated Indian woman is usually sought in marriage by an educated Indian
—she is in fact in great demaid. Nevertheless Indians erities ever severely the
kind of education often obtained in Inghish schools. An Indian primarly requires a
woman to be domesticated and his complaint is that girls learn extravagance at school
and college get lazy want a multitude of unnecessary servants he on their backs all
day and read novels are ignorant of all things domestic (or feign ignorance) because they
have had an English education. In addition they get out of touch with their own women
and understand them less than a sympathetic Lughshwoman.

This is not a protest against the higher education of Indian women but a protest against a false and artificial education unfitting them for hing the fullest life. There is a school in Calcutta where the gris think it below their dignity to attend Indian cookery classes and do not wish to learn the subject at all unless English gas stove used le They are equally ignorant and willing to beging rant on the subject of child welfare education discipline and training. A young married gri came to me the other day to know what clothes she should make and how she should make them—for her first baby. (Seh had passed her I A and was in her fourth year at college when she left to be married.) When I expressed surprise that she did not know how to make a few baby a clothes she said.— How can I know I have never seen a haby washed and dressed in my life and I have never made a baby a garment? I have been at school all my life. This last remark was intended as an evense for her ignorance. It really condemns the education we are giving girls in India.

Of course there are schools in England where the same defects are seen but that is no excuse for imposing a bad system on India. Men will be only too ready to educate their women and gurls in India if the education they get is on sound lines—and India needs educated women more than educated men—women who understand and have practised domestic economy care and discipling of children hygene sich nursing first and and

all those things which make home healthy beautiful bright and happy

KABVE D K

(i) I would make an immediate exception in the case of women as regards the medium of instruction as also the medium of examination in the University for I think a

S me knowled e of English methods if cook will be very useful and de ir ble Particula ly invite to k y

KARVI, D K -- contd

majority of Indian hidies want higher education for its cultural value rather than for its Government service value. Granting for any inment's value that greater proficiency in English is acquired by using English as the medium of instruction and that this should be seemed even at the colosid sections of the nation's vit lity in the case of men, I think that the loss of vital energy ought not to be imposed upon all women deshous of getting secondary, and higher cancation for its cultural value. Those women who wish to require greater profice its of the sacrifice of vital powers will have the men's course open to them. But a department of instructing and examining women in their vernacular with English as a compulsory subject of study should be namediately opened for women. This would be sen the steam of higher education upon I idies which they feel to be erushing. This foreign medium of instruction is the great stumbing block in the advancement of higher education for women. If the option is given a particle colleges would not be very costly.

In this connection I would like to point out that the experim at of the Indian Women's University, though I short duration, is very enominating A college for women has been started at Hingue Budruk near Poon and is affiliated to the Indian Women's University and though it has not the advantage of Government sanction and Government support it has attracted an advantage of Government year class and ten students in the first year class. I am confident that this single college will send out a limited lady graduate from the Indian Women's University in the next ten years from among Handa ladas which the Bombia University is not expected to do in the same period

In the case of women the same facility for middeal education should be provided. Here, too the veinaculars should be mide the media of instruction and examina-The Medical College for Women at Delhi is of very little use to Hindu and Muhammadan women The admission test there is harder than that at the Grant Medical College for men in Bombay In the latter students are admitted after studying for one year after the Matriculation and passing the arts college cuamination at the end of that year While at the Women's Medical College at Delhi to secure admission to the college department proper a student has to pass the arts test held at the end of two years' study after the Matriculation difficulties and needs of Indian vomen have not been taken into consideration There ought to be separate women's colleges for their medical instruction through There should be a sub-assistant surgeon's course the media of the vernaculars and after that a course of higher education in medicine. All medical students in the elementary and higher stages should have enough a quaintance with English so that now and then they may reter to English books when necessary. Students should be admitted after they satisfy the entrance test of the University

In the field of medicine and pedagogies special facilities should be given to ladies by the institution of scholarships

The majority of women cannot spare a time sufficient for their education as marriage interrupts their studies. Efforts, therefore, have to be made to shorten the total period of their education. The Indian Women's University has taken this point into consideration and by making he vernaculars the media of instruction in all subjects other than English and English as a compulsory subject of study, the period of secondary education is made five years instead of seven years, and of higher education three years instead of four years without lowering the standard of general knowledge. Thus, if a guil begins her primary education at six she can become a graduate at the age of eighteen or nineteen

To avoid all difficulties the best way is to have separate examinations and degrees for women in the same university. The exceptional class of women designed the same degrees as men will take up men's courses of studies.

TAHIRI GOPAL CHANDRA—LATIE Syed ABRUL, Khan Bahadur—Mahatanobis Prasanta Chandra—Mahtab The Hon ble Sir Bijay Chann

LARIRI, GOLAL CHANDRA

(i) The education of women need not and should not be on the same lines as those for men Female education should aim at producing members useful to society intelligently helpful to their busbands capable of rearing good healthy and God fearing children. They should also be able to take an in telligent interest in the world saffairs and progress. Those that may happen to have higher literary or scientific aspirations may be provided for in the colleges for males.

(ii) Colleges for women abould therefore tesch English Bengali Sanskrit Arabic Persian bistory geography arithmetic algebra geometry bygiene domestic economy chemistry physics and drawing The standard should he as high as that of the intermediate course. The whole course may be divided into

middle English higher and senior etages

There should be medical colleges for women at convenient centres For the present one at Calcutta and another at Dacca may suffice At these colleges both physicians and nurses should be trained

LATIF Syed ABBUL, Khan Bahadur

(iii) I do not think the time is yet ripe for the establishment of a residential university for women. The peculiar social ayatem under which they live does not permit them to attend school or college beyond a certain age. It is only the Christians end Brabmos thet allow their womenkind to pursue higher courses of study in the University. The courses of study ought to be different from those prescribed for men. Hygiene literature and fine erits are the subjects in which the girls should be particularly instructed. Different courses of study and separate examinations for female students may be prescribed and for this a separate university is not immediately necessary.

MAHATANOBIS PRASANTA CHANDRA

(ii) It is necessary to make provision for the study of the higher branches of house hold science. In addition training in domestic science is also desirable.

The existing system is pres ing too heavily on the physique of our women students.

Considerable modifications are neces any and in this connection, the fundamental biological

differences hetween the two sexes should not be forgotten

The recommendations of Havelock Ellis in Man and Woman and in the earth volume of Studies in the Psychology of Ser are generally applicable. For example women should not be required to continue any severe intellectual work during their month ly periods and should be allowed complete rest during these periods. Then again the methods of study should differ in certain cases for the two sexes depending on the acxual psychological differentiations.

It is also necessary to make auitable provision for the higher education of married women. This may require an altogether new type of institution but it is necessary in

view of the prevalent custom of early marriages in Bengal

MAHTAB, The Hon'ble Sir BIJAY CHAND

(i) In the case of women agricultural commercial and technological training do not appear to be necessary in India. There is also hardly any field or any great demand for their higher education in the general line. To encourage female education free schools should be established in each district from where primary education will be imparted to the students as well as practical training in domestio industries and arts such as accounts needle work cooking painting and music.

2 7

MAHTAB, The Hon'ble Sir Bijan Chand -confd. Maitha, Heramhachandpa-Mallik, Di D. N

- (ii) Women who are studying medicine should have a higher training in science. Besides this I do not consider higher education necessary in any other department of knowledge.
- (in) The zanana system, that is almost universally present everywhere in India and the prevailing custom of early marriage, preclude the prosibility of higher education amongst women in India at present

MAITRA, HERAMBACHANDRA.

While lady students who seek university degrees and diplomas should be required to go through the courses now prescribed by the University, provision should be made for the teaching of special courses adapted to their peculiar needs, though the University should hold no examinations in them

MALLIK, Dr. D N.

- (11) The Calcutta University has accepted the provision of the University of London that its degrees should be conferred on women on the same terms as on men. It is obviously a mistake. The conditions under which Indian ladies have to work are so very different from those of men that, apart from all psychological considerations, it would be an unsound position altogether to impose the same burdens on women as on men
- Subjects like music, drawing, painting, and domestic economy should find a place in the curriculum for women. It should be remembered that the education of women should have in view culture more than in the case of men, for in the case of the latter the work should also fit them for the various avenues of employment open to men. In the case of women the only work they will be called upon to do (under our present social conditions), if at all, would be that of teaching
- In the case of women more than in the case of men the peculiar surroundings of towns like Calcutta are highly unsuitable. If colleges and schools could be located in a healthy place, where the pupils could go about freely (places like Giridih, Madhupur, and Baidyanath), half the difficulties connected with their education would be met
- In view of the special requirements of women, it would be desirable to institute separate tests for women A boy of sixteen has only to attend to his studies and to physical exercise. A girl of sixteen has to attend often, in addition to her studies, to household duties (it is essential that she should learn them). She must also leain some music, etc., she has, moreover, little opportunities for physical exercise, nor can she go about as boys can. To require her to submit exactly to the same tests as boys is a mistake. And this is what we have been doing so long. The education that we should provide should be, to quote the words of the late Keshub Chandra Sen.
 - "Specially adapter to the requirements of the female mind and calculated to fit woman for her position in society. It cannot be denied that woman requires special training for the sphere of work and duty which is peculiarly her own. The development of the true type of Indian female character, upon a plan of teaching at once national and rational, should be the primary object sought."
- But I have found from experience that neither girls nor their guardians can be induced to adopt a course of studies, however rational, that departs from that prescribed by the University

McDougali Miss Fifanor-Mitra Th Hon ble Rai Mahendra Chandra Bahadur

McDongall Miss Eleavor

- (i) It seems to me very important that for the present the courses of study and examinations should he the same for men and women. As things stand now a different course for women would inevitably mean an inferior one. The time may come when university trained Indian women may he able to express a corporate opinion on this matter. But they are not yet numerous enough nor experienced enough to do this.
- Domestic training should not be given at the University. If the present amplicity of Indian domestic life is to be preserved there is no value in elaborate instruction in the preparation of food, laundry work or dressmaking etc. Simple lessons in hygiene sick nursing and the care of children are exceedingly valuable but these should be given at school. The great need of Indian women is to acquire habits of systematic clear and persovering thought and to gain a greater adquiritince with the facts of bistory and ceience. The present university courses are fairly well adapted for these purposes and no material change in them on hehalf of women should be attempted for another ten years at least
- (11) Women need a large number of smaller residential colleges in arts and inclume. In the case of arts they should be taught chiefly by women who should share their residence and give a large degree of personal attention to the students. In the case of inclument is hardly practicable that there should be many residential colleges for women as the cost is prohibitive. In come parts of India they will be ohiged to take part or all of their courses in mens colleges of medicine int they should here in hostels managed as far as possible by medical women who should supervise their citides. It is important that the control of the hostels should be closely connected with the teachers of the women etudents.
- (iii) The great obstacles to the progress of women e education are --
 - (a) Tradition and public opinion which discourage independent action on the part of women.
 - (b) The influence of older women who are conservative in outlook and do not wish the younger ones to differ much from themselves
 - (c) The custom of early marriage which-
 - (A) Discourages a father from epending money which might be used as a dowry on his danghter a education §
 - (B) Removes promising girls from echools just at the age when their independent mental life is heginning
 - (C) Cuts off the supply of women teachers at the root
 - (D) Prevents the growth of a cense of vocation and professional enthusiasm in young women teachers
 - (E) In many cases produces physical weakness and a nervous excitable tempera ment in the offspring of such marriages

MITRA, The Hon ble Rai MAHENDRA CHANDRA Bahadur

(ii) A separate university for women should be established. Itinerant female teachers should be appointed in farge numbers for training purdanashin women. There abould be a separate medical college for them. Colleges and school a should be established for the training of purdahnashin ladies. Some industrial arts on a small scale may be taught in schools and colleges for women. With the exception of a few hranches of study cuch as law engineering mechanical engineering and some technology the same facilitie for higher training should be provided for women as are surgested in the case of men. A university for the education of women shall have no connection with a university for the education of men.

MILKA, RAM CHARAN—MITTER, The Hon'ble Mr PROVASH CHUNDER—MUKERJEE, Dr. ADITYANATH

MITRA, RAM CHARAN.

(1) As Indian women have not the same facilities for seeing the outside world as their fellow male students they must lack in their knowledge of human nature and it is necessary that they should make up their deficiencies by the study of history,

biography, and other kindred subjects

(11) Indian women, when they become mothers (and that is generally at an early age), have to manage their household affairs. To be able efficiently to manage these affairs it is only necessary that they should have some administrative capacities and a knowledge of simple arithmetic. Higher education is not necessary for any such purpose

But as women may have tastes for learning like mcn the same facilities should be given to them for higher education whenever they are wanted

MITTER, The Hon'ble Mr PROVASH CHUNDER.

(11) For the higher education of women in India two types should be kept in view -

(a) For those who desire to take up a profession in life, such as the medical or the teaching profession, perhaps the type of men's university, with slight

modifications, may not be unsuitable

(b) For those whose object is to cultivate their mind, to train their capacities, and perhaps ultimately to occupy the position of a cultured and intelligent housewife the training obviously should be different. For this type the necessities and the social customs of the Hindus and the Muhammadans should be taken into account in framing possible schemes system, whether it be good or bad, is an existing factor and has to be taken into account. Arrangements for the teaching of grown-up girls in the zananas, will have to be made either collectively or individually But as to actual teaching it will be a question for the public and Government to solve The University, however, should merely prescribe standardised examinations to be conducted in suitable places and under suitable condi-The standard prescribed will aim at developing the intelligence and the intellectual capacities of the students Special stress should be laid upon hygiene, duties incidental to a housewife's position, and the training Music, painting, and other fine arts may be prescribed as ets. A thorough knowledge of the vernacular and a working of children optional subjects knowledge of English and mathematics, Indian history, and geography should be insisted upon For those who desire a higher standard of knowledge, oriental classies and suitable scientific subjects may also be prescribed.

Mukfrjee, Dr Adityanatii

- (1) As regards intellectual ability and power of grasp, the girls of Bengal are not inferior to the boys (I say this from my personal experience, as I was connected with a ladies' college for some years)
 - I would not, therefore vary the standard in any way in the ease of women, except that they may be allowed to take up, as minor optional subjects, drawing painting, music, hygiene, sanitation, botany, etc.,
- (11) Greater facilities for women are required in the fields of medicine and teaching as these are the two fields where their services are most urgently needed by the community

MUKERJEE Dr ADITIANATH-contd-MUKERJEF RADHAKAMAL

- (iii) The difficulties are chiefly -
 - (a) The secluded life under the purdah system
 - (b) The custom of early marriago which necessitates the withdrawal of a birl from school before she has completed oven the radiments of education
 - (c) The want of a sufficient number of qualified women teachers

These are among the causes which retard the education of women

MUKERIEF RADHAK (MAL

- (n) The higher education of women in India ought to be adapted to the Indian ideals of womanhood In India women are the natural guardians of home life of the interests of social purity and domestic hygiene and of the rights of children Homen in India are the natural guardians of the sick the incapables and the unfortunates. Women here are also the natural guardians of the general regula tion of the relations between the sexes which will weed out all forms of corrup tion uncleanliness immorality and brutality. High r education of wom n in In he should be so built up as to desclope the chara teristic instincts of mother hood that the home will then deep n and expand an I reconstruct the whole society on an eu prichie basis. It is only a small minority in the Indian population that tends to enforce early marriage and problints willow re marriage and does not permit the occupation of women for hyelihood. For the vast majority of the Indian women the so called backward classes provision should be made for training in the agricultural commercial and industrial employ ments which are open to them in the existing economic organisation. Domestic arts and household industries carried on in the home by women coming from the union classes should receive special attention. Cotton spinning and dress andustry lace work and sewing will receive attention while such skilled industries inhustry fact and each rearing and igazing all culture and sill industry artistic embroidery hand wearing and all the divers occupations in which women are engaged at present should be taught and the vocational opportunities of our girls and women in our urban and rural communities should be extended and made accessible to those who cannot for want of hereditary training be engaged in these skilled or semi skilled industries and turn to unskilled labour as that of the reja or day labourer for his chhood For the modern technical and engineering professions women are for the most part barred by instincts and by the nature of the work But the University should afford special facilities to women for training in medicine law and theology. Any development in this direction will meet with great response. Such steps as the following will also be
 - (o) The establishment of a special medical college for women

(b) The establishment of a special college to train women teachers
(c) The organisation of special courses of popular lectures by university professors

- for women Subjects pertaining to proventive medicine hygiene sex hygiene and education sociology and engenies will receive special emphasis (d) A practical system of home education should also be devised for girls who can
- (d) A practical system of home education should also be devised for girls who can not attend a hools or colleges after a certain age

Whether in home or in collegiate education the course of studies in the under graduate strige should be somewhat as follows —

The scholastic branches obligatory for all should be Benrali anthmetic and elements of book keeping hygiene and home sanitation geography and national history Indian family songs and rominee and Indian demestic and moral economy Lineal drawing and machine drawing should also be required

MUKERJEE, RADHAKAMAL—contd —MUKIRII, SATISH CHANDRA—MUKHIRJIT, B

The industrial instruction should consist of the following branches -

Cooking, daining, repairing, washing, and froming, the performance of daily and periodical domestic-religious duties and ecremonics, ornamental drawing Courses in handicrafts and artistic industries should be adapted to the needs and opportunities of particular industrial or artistic occupations of women in particular localities. General courses should be given in cutting, sewing, plain and artistic embroiders, and hand and machine weaving

MUKERJI, SATISH CHANDRA

(11) Under the present circumstances of Bengal nothing can be done specially for the college education of women who may join the colleges of men if they want higher education. There should, however, be many more schools for girls where the method of education will be of a suitable nature and quite different from the methods followed in schools for boys. Here I can simply state the general principle that the Hindu girls are to be educated in such a minimiser that they can afterwards become efficient, howevery of Hindu how cholds.

MUKHERICE, B

- (11) The University might arrange for examinations in music, sewing, crocheting, etc.
 All the girls' schools and colleges already provide education in these directions
 (111) The peculiar difficulties are
 - (a) Innate conservatism of the majority of the people—most orthodox families now give their girls an elementary education, but at the same time they look almost with horror upon the idea of giving their girls a higher education by which is generally meant education with a view to preparation for the university examinations. The line of demarcation between what education is, and what education is not permissible, in the ease of girls is not very sharply drawn in all cases. None of my students at the Diocesan College for Girls belong to very orthodor Hindu families. Leaving aside the European and other Christian girls in my classes, there are a certain number of Hindu girls, but they certainly do not belong to very orthodox families for if they did so they would not have been in the college at all

(b) Early marriage—which is inevitable in orthodox Hindu and Muslim families. A girl must be married at about the age of twelve and as soon as she is married all her education stops—It is a common story which I hear, for instance, at the Diocesan College, that such and such a girl who was one of the best students of the class left the college a few months ago and, on my enquiring as to the reason of it all, the reply which my students generally give me is —"She

has married and left the college"

(c) Purdah system

(d) The absence of the vernaculars as the media of instruction in secondary schools

The work of imparting female education in India may be carried on both in and outside the school-room. As a matter of fact, a good deal of liberal female education is given in Bengal by means other than in schools and colleges. The strict social eystem which makes the marriage of a girl religiously compulsory at the age of twelve or so also puts an end to all hope of continuing the education of the ordinary Hindu girl beyond the age of marriage. These two customs—viz, early marriage and the purdah system—practically deny the ordinary Hindu girl all opportunities for a really liberal education. Hence, any practical scheme of female education in India must clearly recognise two facts and provide for them, viz—

(1) The religious and social systems of India make—and will confinue to make always in the future the marriage of a girl compulsory at an early age

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MUKHERJEE B -contd.

The question of early marriage was exhaustively considered in 1884 85 as a result of the late Mr Malabari s note on the subject submitted to the Government of India in 1884 and it is unnecessary for me to refer to it in detail here

- (2) The purdah system makes all schools and colleges practically maccessible to the vast majority of the Hindu girls who are above say twelve and are married
- Such being thodominant facts of the situation with which wo have to deal it is necessary to provide a means of carrying female education into the zanana by mean other than in schools and colleges. A well considered and extensive organization under the control of Government might be established—over and above the existing guils schools and colleges—for the purpose of imparting in truction to the matried Hindu guils in the zanena. Many private organisations are at private working with that object and I give below a brief account of some of them. But the scope of their work must necessarily be limited. If the State were to undertake some such chemic on a large scale its effectiveness will be increased a thousandfold.
 - (A) The All India Women a Association (The Bharat Stree Mahamendol). It is an association of ladies all over Bengal with a very large membership. Its great object is to organise the education of Indian girls at home. In a manner suited to the conditions and circumstances of Indian life. It sends out qualified lady teachers to impart education to girls in the arian who are unable to come out on account of the purdah system. By this means it is doing a good deal of silent but useful work not only in Bengal but also in other parts of India where a large number of branches evists.
 - (B) The Mahila Samiti —First started in 190. and reorganised in 1911. The Samiti les four departments—educational social technical and literary.

The Educational Department's objects are as follows -

- (a) To help poor and deserving school guls with scholarships and school fees
 (b) To provide Indian lady graduates with means to qualify themselves as trained teachers in England or America
- (c) To open a girls high school on a non denominational basis
- (d) To press upon Government the question of improving female education
- The Technical Department aims at organising lessons in music painting needles ork typewriting book keeping etc
- The Literary Department arranges periodical lectures in subjects of special interest to women and organises a reading room and a circulating library
 - These were the objects with which the Samuti started worl. Much has been done already towards achieving some of these objects but I cannot enter here into all that the Samuti has or has not done in detail. The Commi sion might refer to Mrs. Mrinalim. Sen who supplied me with migh information or to Mrs. A N Chaudhury who is one of the secretures to the Sumit.
- (C) Indian Women's Education Association—This is an association in London working in close harmony with the Mahila Samiti in Calcutta mentioned above. The object of the issociation was to raise sufficient money for training qualified lady teachers from India in Fighand who on their return to India, would introduce improved methods of teaching and organisation in Indian schools. The association also hopes ultimately to establish a training college for lady teachers in one or other of the principal towns in India A beginning was made in 1911 when Miss Minalimi Chatterjee was sent from India. She joined first Bedford College in London and then Newnham College in Cambridge. I have no recent information as to the subsequent work of the association but Miss S Bonnerjee the able ceretary to the a sociation in London who very hadly supplied mo with all the above information would I am sure fladly furnish the Commission with any information that it might desire to have

MURIERITE B --confd - Methern, Pascausa on Sag P. S. Sair, K. G. --Nashy, The Houbby Meharyth Sir Magister Chaster a

- (D) The National Indian is enter. This sho is an association of Iselies, but its objects are more so id than educational though it does, to a an extent, promote indirectly the cause of female education.
- (E) Indicate Includes . Be when important the ordinary fem do education in the institution itself it also, a more time bett, arranged to have a secret of extension betties for the benefit of lidication as a rively of instructive and useful subjects. The also ture sucre delivered by able men in this city and were found to be eminently useful. I am not a are if the scheme will be revised this year, but I believe it a continuous and by villely appreciated.

Микшей, Руспулуруя

(i) and (ii) For a min who shady for the degree expression —I think there ought to be a somewhat different currealum for women unterlate the partitle, we to play in Bengah homes. Some course of study specially adapted to the reads of our women (e.g., domestic hypere and economy, child study, make, painting, example etc.) should be substituted for certain other technical and scentific subjects (e.g., advanced mathematics, zoology, geology, etc.)

For women of the zanana class—For women of the zanana class who cannot, owing to special social and economic reisons, attenday course of study spread over a long period I would advocate the manguration of a new system under which such zanana women could go through a self-complete course of studies specially smited to their peculiar needs within a period of seven years beginning from the seventh to the fourteenth year. After this course of seven years there should be an examination conducted by the University which should grant certificates, prizes, and medals to the successful candidates. Such zanana institutions should be started all over the country.

(iii) The peculiar difficulties affecting the higher education of Indian women are early marriages, the purdah system, depressed economic conditions, and the special and peculiar social structure and environment. It is to avoid these difficulties that

I advocate the institution of the above new system

NAG, P. N.

(11) In the fields of medicine and teaching prospects should be offered to induce more women to enter these professions. In medicine the country needs the services of more women doctors.

NAIK, K G

(11) Women should take up domestic science, music, hygiene, and medicine We want women doctors

NANDY, The Hon'ble Maharajah Sir Manindra Chandra.

(11) In the education of women special emphasis should be laid on the training in domestic economy and hygiene. Separate colleges for women for the study of medicine, science, and arts should be established, while for women who cannot attend colleges for social restrictions arrangements should be made for a scheme of education at home under trained women teachers.

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Nanjundayya H V --North Bengal Zamındars As ociation Rangpur--Pal The Hon ble Rai Radha Citaran Bahadur--Paranjeye The Hon ble Mr R P

Nanjundayya, H V

(i) I think the ne ds of women must ho mot as far as possible by providing separate colleges and separate hostels. While those who wish to follow the same courses as the men should not be prevented from doing so separate courses should to

some extent be provided for them

(ii) In the useful occupations they should have special facilities to qualify for medical and techning work. There are ether branches such as housekeeping etc which would be useful but I am not sure they would be conside of as describing a place in the university course. Economics and history would be popular branches. Music Sun'il it and painting would be valuable for Hindu wemen. Music and painting may perhaps take the place of some science subjects. In the case of Indian mus of the man difficulty would be the stillement of standards and the conduct of examinations so as to make it do ervo a place in the university courses. Literature may also be encouraged

(iii) With men education of a serious sort is felt a necessity for fitting themselves for a erreer Women have no need (I am speaking of Indian society especially) to work for such a purpose and there are very few careers open for them if they desired They are therefore satisfied with some superficial education that

merely serves the purpose of their hmited social needs

Except among the very few who have outgrown the traditional habits of social life the girls begin family life too early te pursue their studies for a sufficient length of time

North Bengal Zemindars Association Rangpur

(ii) Female education is necessary but not after the university model. The epheres of action of the two sexes must be different in all ages and countries and their education should necessarily differ necordingly. Female education should be made to aut their particular vocation in life, which should comprise high moral and religious education and should enable them efficiently to discherge their domestic duties. As religious training is n sine qua non of female education there should be different schools for the followers of different religious. These institutions should be under the direct control of the University.

PAL The Hon ble Rai RADHA CHARAN Bahadur

- (u) As regards the education of girls I wish to emphasise the following points
 - (a) That it should be practical with special reference to the position which the girls will be called upon to fill in social life
 - (b) It should not seek to unitate the education suitable for boys nor should it bo dominated by examinations

(c) Special attention should be paid to hygiene and sanitation

(d) The services of women should be freely enlisted both for instruction as well as in pection

PARANJPYE The Hon ble Mr R P

(a) The social conditions of Bengal are so different from those of Bombay that it is hardly possible to say anything which will apply to both In Bombay those young women that wish to go in for university-education can attend mens colleges quite conveniently especially if there are several in each class. They want only separate hostels superintended by an educated lady who should be separated.

PARANJPYE, The Hon'ble Mr R P — contd — RAY, Dr. BIDHAN CHANDRA—RAY, JOGES-CHANDRA

member of the college staff if possible. In these hostels they will have their own social life. In the education of women new experiments can easily be made as in the case of the Indian Women's University where education is to be given through the vernacular, though English is made compulsory for all. As those women who go in for imversity education are likely to be fairly grown up any special women's subjects like domestic economy need not be introduced into the courses specially for them though, naturally, in some subjects there will be more women students than in others. But this will not present any difficulty if the University offers instruction facilities in all subjects of study. I take it that in Bengal separate colleges for women are essential for the present

RAY, Dr. BIDHAN CHANDRA.

- (i) (a) If the effects of the examination system on boys be to produce men who may be good or indifferent machines for earning money, though dwarfed in intellect and wrecked in health, these are necessary evils. The girl, on the other hand, with her finer susceptibilities and more delicate constitution, comes out very badly indeed. I would propose that no formal and rigid examination be instituted for them. Let their study in a group of subjects be uniformly followed with certain tests along the course, but no straining of nerves under high tension (such as is often inevitable at our examinations) should be allowed.
 - (b) The intermediate examination should, with a greater degree of justification than in the ease of boys, though for similar reasons, be omitted altogether in the ease of girls
 - (c) The colleges for girls should be placed under a committee mainly composed of women and of men appointed by the Senate who take an interest in female education and this committee should have a fair representation on the Senate. The colleges should have a large degree of freedom from direct control of the University, such control being exercised through the committee.
 - (d) As far as possible, girls should be allowed to remain in the family, among relations, until it is possible to found a residential university of their own Such girls as reside in hostels or boarding houses should remain in charge of a superintendent. The colleges where girls study should be staffed mainly by females and as many of the staff as can reside in the hostels should be encouraged to do so. The girls should be encouraged, as part of their education, to undertake practical lessons in nursing, housekeeping, etc., and the members of the staff who stay in the boarding houses should pay particular attention to the girls getting these practical lessons.
- (11) The addition of subjects like
 - (a) Fine arts music, painting, drawing, sculpture, carving, cooking

(b) Nursing and hygiene

These should prove of great value to the students and also relieve them of a great deal of strain in having to go through courses designed and useful for male students only

RAY, JOGES CHANDRA

(1) To answer this question requires the consideration of the position of women in society. If the position be the same as of men the answer is obvious, viz, the lines should be parallel. If, on the contrary, the position is complement ary, the men and women tulfilling apparently different functions but really convergent, the answers to the foregoing questions should be modified in respect of women

RAY JOGES CHANDRA—conid—RAY Maharajah Ashaunish Chandra Bahadur—RAY SARAT CHANDRA—REYAZUDDIN SYED QUAZI—ROY MUNINDRANATH

(ii) If hy bigher education is meant the sort of soulless education as received by our young men there are neither fields nor necessities for additional or special facilities.

(ui) The bigh and higher education of women in India does not progress mainly because there are no fields for such in Indian society. There is no demand because the women cannot accept service as mencan and do and for which the latter seek education. Notwithstanding this Indians would like to see their girls properly educated if there were facilities for receiving it on Indian lines. The question is very large and cannot be dealt with here. Briefly it is the nature of education at present given and the tendencies created by it which are not liked by Indian parents.

RAY Maharaja Kshaunish Chandra Bahadur

(i) The education of men and women should be a little different after the elementary stage. For the majority of women whose proper place is in their home abstruse subjects should be excluded. Besides a general knowledge of English vernacular geography history of India and simple rules of mathematics the courses should neduce hygene domestic economy, seving drawing painting musics and the like.

(ii) Special facilities for women in the sphere of nursing midwifery and medicine should be provided Women should be given more facilities for joining the teaching profession and for the improvement of the girls schools which should be

staffed entirely by women teachers

(iii) Early manage hampers female education and endeavours should be made to impart higher education through anana agencies

RAY SARAT CHANDRA

(ii) There is no necessity of making any difference in the education of women. The women should be educated in separate institutions and taught by female teachers.

Over and above general education they should be taught bousehold affairs cooking keeping accounts of household expenses and so forth

Revaluddin Syed Quazi

- (1) They must be different as the women observe some different customs from men and they observe purdah
- (n) Lady teachers and lady doctors should teach and attend the women respectively

(iii) Early marriage and strict purdah system

ROY MUNINDRANATH

- (11) The curricula of the study for women should in secondary schools include -
 - (a) A few bools in each subject and the subjects should be few in number. The syllabus should be shorter than in the case of boys.
 - (b) The hooks prescribed for girls should be proper and useful for girls. Subjects of diverse interest and delightful stories are of no good for them.
 - (c) The examination test for girls should be of a general nature and lement from that point of view
 - (d) Practical training in nursing food making for the sick bygiene and sewing in the matriculation curricula.

A greater freedom of about should be given to them in taking up subjects in bigher studies,

ROY, The Hon'ble Rai Sri Nath, Bahadui—Roy, The Hon'ble Babu Surendra Nath—Rudra, S K Sahay, Rai Bahadur Bhagvati Sapru, The Hon'ble De Tej Bahadur.

Roy, The Hon'ble Rai Sri Naih, Bahadur.

(11) The present arrangements for education and residence of female students may continue

Greater tacilities should be given to the female students to prosecute their studies in the medical department

Roy, The Hon'ble Babu SURENDRA NATH

(1) My answers with reference to the other questions would be slightly different in respect to the needs of women so far as the hostel arrangements are concerned. Better and more careful supervision would be necessary in the case of women than of men. In the ease of boys attached messes or hostels may be situated at a considerable distance from the college premises, but with regard to attached messes for women they ought to be by the side of the college and, in fact, it ought to form part of it

(11) Medical

(iii) The peculiar difficulties and needs which affect the higher education of women in India are the *purdah* system, and the marriage of girls at a comparatively young age

RUDRA, S K.

(1) Teaching, nursing, and medicine are the three professions for which higher education is specially needed for women

In the framing of the courses the priliminary courses need not be of the same severity and standard as for men, $e\,g$, classical languages and mathematics beyond simple arithmetic may be optional

(11) Cultivation of the vernaculars is most important for women, and also of music, drawing, and painting Some provision should be made for these and also for hygiene and domestic economy.

Sahay, Rai Bahadur Bhagvati

(1) No, in regard to university education men and women should be similarly treated.

SAPRU, The Hon'ble Dr. TEJ BAHADUR

reference to the United Provinces Social customs in these provinces have been such that they have not favoured the growth and expansion of the education of our girls on any large scale. For some years past there has been a very strong feeling in favour of the education of girls, but the response on the part of Government has been poor. In big towns private enterprise has led to the establishment of certain schools for the education of girls and, though Government has rendered some assistance, I do not think that it has been substantial or adequate. It is possible to exaggerate the difficulties arising out of our social system, but I know that there has been a steady change in social feeling. Among some sections of the Hindu community the rigour of the purdah is being relaxed and the standard of marriageable age has been

SAPRU The Hon blo Dr Fej Bahadur conid - Sarkan Kaupada - Sastei Rai Rajendra Chandra Bahadur

nising If any senous attempt for the expansion of the education of girls is to be made in these provinces due regard must be paid to these social conditions—though speaking for myself I am ageinst meny of these old social restraints I it hat that so far as nur girls are concerned the expansion of education for many years to come would be more on the literary than on the scientific side. I would suggest that the curriculum to be prescribed for girls at least in certain subjects should be lighter. I would also suggest that Government should in certain important centres render material financial aid to well conducted schools to enable them to grow into colleges. I think it is possible to establish such colleges at Allahebad Benares Lucknow and Dehre Dun. It would be necessary to enlist the active support and sympathy of non official Indians such as are really interested in the cause of the education of jurgirls.

I am eware that the main plea which is urged against eny demand for expansion is the paucity of lady teachers. It is true that it is difficult to get qualified lady teachere in these provinces but I think it is not impossible to get a sufficiently large number of teachers from Bengal Bombay or Madras. I have much doubt as to the wisdom of spending eo much as is being done by Government over European inspectressee who know so little of our life end many of whom have a very ineagre knowledge of our verneculars. In feet having regard to the stage of progress I would heve fewer inspectressee and

more quelified teachers from other parts of Indie

SARKAR KATIPADA

(i) One only us the our reulum. In the case of women the course of studies hould differ from those prescribed for men while English hould not be a compulsory subject for founds.

(n) Not only higher but also lower secondary and primary education in the case of women require additional and special feculities in the shape of female teachers

and special scholarships

(ni) Here again all forms of education for Indian women are affected by peculiar difficulties and needs They are the social custom.—n purdah (seclusion) and early marriage Here I am thating of the orbitodox Hindus end Mubammadans who form the vast majority of the country's population

SASTRI Rai RAJENDRA CHANDRA Bahadur

(11) There ought to be special facilities for Hindu women of the orthodox section in the matter of higher education Special colleges for orthodox Hindu women staffed entirely by Hindu females and by Hindu males so long as women with suitable qualifications are not fortbeoming should be established in important centres of learning The crying need of education for Hindu women of an orthodox type is the absence of a qualified body of teachers who should respect Hindu susceptibilities in the matter of food dress and principles of conduct The Calcutta Betbune College has ceased to be e Hindu institution and orthodox families look upon it with suspicion Missionary control of Hindu female education has proved to be an immixed evil Institutions like those in Bombay which are run on strictly Hindu principles are hadly wanted and all efforts should be directed towards enlisting the sympathy of orthodox classes in establishing and financing such institutions in Calcutta and elsewhere. The eppointment of European inspectresses of schools to superintend Hindu femelo education bould be discontinued and their place taken by Hindu mele in spectors specially selected for the purpose. The above remarks also apply mutatis mutandis to the education of Muhammadan fomales

Scottish Churches College Schatus, Calcutta—Sen, Bipinbihari—Sen, Rai Boikunt Nath, Bahadui—Sen, Rai Satis Chandra, Bahadur.

Scottish Churches College. Senatus, Calcutta.

(11) We consider that the system of options could be devised in the curricula of the

University suitable for the special needs of women.

It has been reported that the medical classes for women students under the Calcutta University are to be withdrawn. We are strongly of opinion that this is a most scrious mistake. The numbers attending these classes are bound to increase and, knowing the great value of some of the lady doctors who have graduated in medicine in Calcutta, we urge that everything be done to foster those classes instead of removing them

SEN, BIPINBEHARI.

(11) Under the social conditions which still hold in this country the education of females should be on different lines from those of men in cuitain respects Hindu girls (who form the majority of school-going girls in this province) leave school at a comparatively early age to be married and settled in life home and its environment are conducive to the growth of their religious and moral nature, and their education at school should, therefore, be of such a character as to enable them to be wise and useful in the domestic ways of life to be good mothers and skilful housewives I, therefore, suggest that they should be well grounded in their knowledge of the vernacular, that they should have a knowledge of the classics in which their sacred books are written, and also a knowledge of arithmetic English should hold a secondary place in the curriculum Besides, they should have a knowledge of domestic hygiene, nursing, sewing, knitting, drawing, and music There are a few secondary schools for girls in Calcutta and mufassal stations, and there should be at least one such school in every district. Such schools need not be affiliated to the University, but should be under the control of boards of competent men who take a genuine interest in female education

Those girls, however, who like to enter the University should be given equal opportunities with boys to receive the highest kind of training available in this province. The Bethune College should be fully affiliated in all the important subjects of study recognised by the University so that the services of our female

graduates might be utilised as doctors and teachers

SEN, Rai Boikunt Nath, Bahadur.

(1) Differentiation is necessary in respect of the needs of men and women

(11) Additional and special facilities should be given to women for the study of domestic

science and hygiene

(iii) The purdah system, early marriage, and the difficulty in procuring competent female teachers affect the higher education of women in India. The Brahmika class and the family of gentlemen who have received education outside India, and have returned after completing their academical career, deserve special consideration. They do not labour under the disadvantages which the purdah women have and greater facilities can be given to them by making some special arrangements.

SEN, Rai Satis Chandra, Bahadur

(11) In this respect I can only speak with regard to the education of Hindu women I think that the present system of English education, as imparted by our secondary schools and afterwards by the University, is totally unsuitable to

SEN Rai Satis Chandra Bahadur-contd -Sen Gupta Dr Nares Chandra.

the needs of Hindu women Amongst advanced communities in the West where women are almost on a footing of equality with men and where every womin cannot expect to enter upon marined life high education may he a necessity to them. But circumstanced as Hindu rociety and Hindu women are the western system of education in wogue in this country is not only unsuitable but also demoralising to the women of India on the one hand it is wholly foreign to and lireaks down the ideals and instancts of Indian womanhood. On the other hand high English education in an Indian woman serves no useful purpose in this social environment in which she lives

I would suggest for Hindu women a system of education in which greater stress should be given to the verneculars and Sanskiri in which jurks should he given instruction as regards their household duties which would make them good wives and mothers. The courses of study would be such as could be finished by the thriteenth or fourteenth year of a gul. The study of English should be given only a very subcydinate place and the greatest care should be taken in the selection

of text books

The above remarks apply to orthodox Hindu girls as regards the girls brought up in semi-European environments the present system of high education may be suitable.

SEN GUPTA Dr NARES CHANDRA

(i) The room for differentiation in courses of instruction in the case of grils lies more in the domain of primary and secondary education than in the sphere of university education. The doors of the highest knowledge in every subject cught to be open to men and women alike and I would have no difference between men and women in the general courses of study in the University.

Education of women is well as of men ought to be directed by reference to their ends in life. Most women in the present state of our society have wifebood and motherhood as the ends of their life. For them the courses of study in the primary and secondary stages ought to be so adapted as to fit them specially for domestic duties. While the gates of knowledge should be thrown open to girls as well as to boys the former must be specially taught the arts of domestic economy samitation nursing first aid domestic arts such as needlework music and painting. At the same time they must acquire such knowledge as will enable them to profit by private reading.

In the University we would generally expect girls who want to qualify themselves for higher studies in scences and arts and will often have to choose other careers than those of wives and mothers. For these the education ought to be

thorough whatever branch of knowledge is taken up

Physical development social life of the University and such other matters must he attended to differently in the case of girls and hoys There must for the present at least he a complete separation of hoys and girls though I see no reason why they should not attend university lectures with hoys

(n) There is a large demand for scientific education by girls There are no facilities for such education anywhere except by co-education which none but the boldest girls or the boldest parents would venture to give The Bethine College ought to be fully equipped to teach science up to the B Sc pass course and there ought to he some separate accommodation for girls in the University College of Science and the University laboratories

A women's college should immediately be established at Dacca and Mymensingh hetween them turn out a pretty large number of girl matriculates hut their education is often stopped after that Boarding life for girls is not much liked in this country yet and unless colleges are placed within easy reach of the homes of the girls many will have to he defined higher training

SEN GUPTA, Dr NARLS CHANDRA—contd—Semmpore College, Serampore—Sharp, The Hon'ble Mi II.

Those ought to be a large number of gula' high schools in different parts of the presidency, and the consecs of study ought to be specially adapted to girls

A very large number of small industrial schools for guls ought to be established. The development of women's industries would go a great way towards the economic advancement of the country. For women here do not, as a rule, labour beyond doing domestic duties. Industries which would occupy their spare time would be a great help to them. Where such industries exist, as at Dacca, these people are better off than elsewhere.

(iii) The principal difficulty consists in the social position of women and the system by which grown-up girls are more or less completely segregated from men. The result is that people are averse to sending grown up girls to schools. This aversion is very slowly wearing down in the educated community, but still there is very considerable apathy.

Girls' schools and colleges in order to be agreeable to people, should, therefore, be completely under women teachers, and the conditions of instruction there

should be such as to secure the seclusion of pupils

There is a great deal of projudice against the higher education of girls because they are supposed to be denationalised by it and to imbibe habits of life and conduct which go against orthodox ideas. I do not endorse the objection. But, such as it is, it ought to be taken into consideration in regulating the social life and physical training in schools.

Serampore College, Serampore.

(1) We do not think that the grave entireisms it is possible to make of men's education apply to any appreciable extent to educational arrangements for women. We are emphatic in expressing the opinion that almost the only institutions in Bengal, whether primary, secondary or higher, deserving to a large degree the name 'model', are those conducted by women. We leave to others the formulation of constructive proposals having as their object the furtherance of higher education for women in Bengal. We, however, desire to express our conviction that the advancement of education for women is vitally bound up with the educational problem as it affects men, and is necessary for its solution.

SHARP, The Hon'ble Mr. H.

The difficulties which beset the education of women in India (whether higher or lower education) are social rather than educational. The reasons which retard women's education as a whole render the number of those who seek college education too small to justify the establishment of any large number of special colleges for their instruction, while (save in Bombay) social custom deters them from attending men's colleges

- (1) The replies given to the other questions would not materially differ in the case of women
- (11) Separate college arrangements will, no doubt, continue to be required for women. These should be under women, and the staff should, as far as possible, be women. It is difficult to procure the staff, and the expense of such colleges is great. Though it will probably be long before women's colleges can play any large part in the common social life of a university there will be certain advantages in establishing such colleges as integral parts of local universities which are not strictly innicollegiate. For, when the staff of women is unable to deal with the full course, the professors of the surrounding colleges would be able to afford assistance. Where women's colleges remain under the affiliating university some relaxation

WOMEN'S FDUCATION

SHARP The Hon ble Mr II -contd -Shastri Dr Pranhu Dutt-Sinha Kumar MANIADRA CHANDRA-SINHA LANCHANAN

> of the conditions of affiliation is necessary and by reason of the small numbers justifiable

I regard the matriculation course as unsuitable for girls. In some respects it is difficult for them in others it is defective. I am not in favour of a mainly demestic course for girls schools though special institutions might usefully be opened in such subjects. But I should be in favour or Accomplishments such as giving a more womanly tendency to the cours music and painting should find their place a certain amount of domestic economy and hygiene should be taught books suitable for women should be preferred and the nicle course should be brightened In colleges this differentiation is probably of le s importance since only these girls will generally preceed to college who are bent on higher studies—sometimes for the sake of employment. But here also I should like to see some encouragement given to the study of such subjects

SHASTRI DE PRABHU DUTT

- (ii) Among the peculiar difficulties which affect the higher education of women are the observance of the purdah system among Hindus and Muhammadans especially in Bengal) early marriage of girls and a lack of well qualified teachers of the same sex Orthodox Handa and Muslim communities will not be interested in the higher education of their girls unless the scheme of studies and the whole curriculum are radically changed and at the same time Hindu and Muslim ladies are also trained as teachers and appointed in colleges training college for widews and others may be opened and trained tea hers may be forthcoming from that institution
 - The course of studies for women should not be the same as for men It should bo determined by their special needs and functions. Those subjects whose knowledge is calculated to increase the happiness of their bousehold life should be included in the curriculum. Music drawing painting demestic economy cookers eugenio ete should find a place in their scheme of studies English literature need not be compulory only a practical knowledge of the language may ho insisted upon

There are also people who will never think of sending their girls to schools or colleg 9 For the benefit of their girls a number of teachers might be employed who may he required to visit such hemes and impart instruction in elementary subjects-beginning with reading writing and arithmetic In some of the mohullas and lanes anana schools could be started where a number of purdahnashin girls could be taught by such teachers

A large number of scholarships and stipends should be made available to girls during their university course

(a) The higher education of women is sadly neglected in India and this largely accounts for the hackward state of the country The need of India is mothers The question of financo again comes in but nothing should I think stand in the way of giving Indian women an elementary course of in truction and to offer every facility for them to take the highest degrees

Sinha, Kumar Manindra Chandra

SINHA, PANCHANAN

(1) Hardly any of the observations made with reference to the other questions can apply in the case of our women. Additional and special ficulties must be VOL XII

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SINHA, PANCHANAN contd.—SIRCAR, The Hon'ble Sir Nilratan.

efforded if higher education is to be imparted to the general body of the women of this country. Education should be brought to their homes, if possible, or a purdah university should be established because, at least for a long time to come, early marriage and the purdah system will continue to present serious obstacles in the way of higher education of women in India

SIRGAR, The Hon'ble Sir Nilratan

(1) Vide my answer to question 6

(n) The professions that educated women may adopt in Bengal are —

(a) Medicine

(b) Teaching

(c) Art and music

Unfortunately, the door of the Calcutta Medical College has been practically closed against women students. Several students were recently refused admission on the ground of their not having passed the I Sc. examination, though many of them possessed the I A qualification. It is highly necessary that facilities should be provided in Calcutta for women students to qualify themselves in the I Sc. courses for this purpose. I Sc. classes in physics, chemistry, botany, and geology should at once be started in the Bethune College.

Another reason why women students are not admitted is the inclination on the part of the authorities to send them to the Lady Hardinge College at Delhi

It is rather hard upon the Bengali women students seeking medical education that they should thus be compelled to go to Delhi. As a matter of tact, two of them went there last year and came back after a short time on account of several difficulties which came in their way there

The best thing for women students would be to have a separate well-equipped high-grade medical college affiliated to the University for their training. But, as this is largely a question of funds, the facilities that the women students have been enjoying during the last 33 years should not be withdrawn on any account whatsoever

There is no college of music or of art for women students. This want should be removed.

Further, the number of girls' schools affiliated to the University should be increased by Government efforts. The number of such institutions is extremely small

iii) Amongst others, the following difficulties affecting the higher education of women may be mentioned —

(a) Inadequate number of good higher class schools for guls

- (b) Difficulties in connection with residential arrangements. As a matter of fact no married woman is allowed to reside in hostels for girls
- (c) Certain social causes, including the early marriage of our girls. In this matter the University is powerless, though circumstances are changing rapidly with the times
- (d) Inadequate number of women students

 I may mention the following needs also —
- (*) A fauly larger number of higher class English schools for girls, say, four in Calcutta and one in each district for the present
- (f) Provision for teaching scientific subjects in the Bethune College in the I Sc and B Sc stages
- (g) Provision for the education of married women and widows in special schools or through special organisations

(h) Developing the women's class in the Calcutta Mcdical College or as an alternative starting a women's medical school affiliated to the University.

SORABJI MISS L

SORABJI MISS L

(n) It seems to me that greater facilities are needed for the higher education of women in Eastern Bengal There ought to be a women s college on the plan outlined by the Dacca University Comm's ion in 1912. If present conditions male the carrying out of the scheme impracticable college classes ought to be opened at one of the girls' bigb schools in Eastern Bengal with facilities for taking science and hotany as well as the ordinary arts course new followed by most of the students at the two womens colleges in Calcutta.

The medical profession as a career for women seems to be unpopular in Bengal could not something be done to interest school girls and induce them to think of medicine as a possible career? Some timo ago I suggested that lady doctors might visit girls schools and give lectures on the need for women doctors in India. In places where there are good bespitals for women school girls might be taken round and told of what is being done to reheve suffering and pain.

(iii) The difficulties which affect the education of women in India are manifold -

(a) The system of early marriago among orthodox Hindus and Muhammadans Apart from the eugeneal undesirability of such an arrangement the lost opportunity to development of character in robbing the individual guil of ber right of decision in this important matter is to be deprecated. We find that guils leave school to be married after completing the primary or middle stage. If they enter upon the lugh school course proper they are likely to stay on unless inability to cope with the work or ill health prevents. But matters have improved even within the last decade. In 1908 the highest class reached by any orthodox Hindu girl in the Eden School was the sixth the higher classes containing only Brahmos and Christians but now the majority in the upper classes are orthodox Hindus.

(b) Undestrable home influences are a great hindrance to progress Unpunctuality sloth untidiness carclessness regarding the laws of health and sanitation untruthfulness irresponsibility absence of any code of bonour lack of home discipline are some of the difficulties we have to contend with in our schools

Character building is what is most needed so that those who are in charge abould be picked men and women those who have hid long and varied experience Graduates fresh from college are sometimes placed at the head of guls schools and how is it possible for them to exercise the necessary control or to give the right tono to a school consisting of guls from homes such as exist in Bengal? Now let us consider the staffs of secondary schools. If it is composed entirely of Bengals who have never heen out of Bengal whose education has heen entirely in this province with a university system such as it is what hope is there of improvement? There might he on the staff of each school a few teachers from other parts of Inda which would prevent the education heing localised and narrowed down to the influences of one province. When I was not in phares of the Eden School and suffered the cacher these delitions.

eput in charge of the Eden School and authorised to choose the additional staff I saw how hopeless it would be to make any improvement were the new teachers a reduplication of the existing staff I therefore advertised in the leading papers and choes from among the appheauts suitable teachers representing Bombay Madras and the United Provinces My recommendations were approved and those additional teachers are still on the staff They have a different outlook and fill up the measure of the local supply to some extent in adding alterness power to control thoroughness in detail and tone

(c) Another hundrance to progress as the teacher of long standing who has not moved with the times who objects to innovations and influences the pupils to such an extent that all improvement seems impossible. Such teachers should be instantly removed and allotted other work. I would suggest literary verna cular work eg the translation into Bengali of suitable soboil books.

SORABJI, Miss L.—contd.—Suhrawardy, HASSAN—Suhrawardy, Begum Khaji Sta Bano

(d) Then there is the Home Rulei or extremist whose subtle influence is felt at every turn, who, for instance laughs at the girls for speaking in English out of school homs or for saying "thank you" or "please", which she calls imitating foreign ways and being unpatriotic. More important still is the fact that she sets herself to work against any indication of the spirit of espirit de corps

and obstincts the growth of the corporate life of the school

(e) Orthodox people are deterred from giving their guls higher education, because they connect the education of guls with the adoption of western habits by a community ignorant of the simple relationship which may exist between men and women in a world which has no traditions of the purdah. This, of course, is not inider the control of the education authorities, but I think that all women teachers should either live with their parents and very near relations, or on the school premises in quarters provided by Government

SUHRAWARDY, HASSAN.

(m) Nanow-mindedness, purdah system, and early marriage

SUHRAWARDY, Begum KHAJESTA BANO.

Although Muslim female education itself is in its infancy a good deal of progress and a desire to impart education to females is noticeable amongst the Musalmans of Bengal Elementary or Primary Education —A number of Government aided primary schools

have been established at different centies and places. Besides these there are several maktabs and Koran schools which do good work in imparting a knowledge of reading and writing amongst their pupils. These are also in receipt of Government grants A third means of education is house to house visitation by zanana teachers This system has the ment of extending educational facilities to grown up and married girls who are averse to attending schools and central gatherings It, however, has the disadvantages of not imparting daily lessons to the pupils as the zanana teachers are few in number and can only visit houses by turns giving about three to four lessons to each pupil per week The method of teaching of these teachers is very defective and their own knowledge very meagre It is obvious that when the foundation is laid wrong, the superstructure will not be right either I, therefore suggest that while more teachers should be engaged to ensure frequent visit to pupils, at the same time strenuous efforts should be made to train these teachers As trained teachers are not available at present, it will be very useful if inspectresses of schools instead of merely finding fault with the work of these zanana teachers (which is their legitimate work) also spend some time in impaiting a knowledge of teaching by giving practical demonstrations of teaching, say, once every fortnight

Most of these teachers appear to be more ignorant than they really are and try the patience of the inspecting staff who are in the habit of seeing smart, trained teachers of other communities. The inspecting staff should consider that female education is in its nascent stage amongst the Musalmans and that every encouragement should be given by patient and tactful dealings both with the teachers and pupils. For instance, many of the teachers have just been persuaded to take to teaching as a profession and some of them come from very respectable families and had been in good positions before. They are very sensitive and take to heart the well meant criticisms and rebukes of members of the inspecting staff, sometimes young inexperienced girls fresh from college, and who do not belong to their own community. I, therefore, suggest that great consideration to the feelings of the teachers be shown and much for bearance and tact exercised in dealing with them by the inspecting staff, otherwise a very good cause will be smothered in its infancy. I also think that grant of a special conveyance allowance for peripatetic teachers will encourage better class of women to take to the teaching profession.

Another fact to remember that amongst Muslim girls shyness and what may appear as unnecessary modesty, is encouraged as a virtue and they and their parents resent

SUHNAWARDA Begum KHAJESTA BANO-contd

any attempt at interference with this. It is therefore suggested that the haspecting staff should remember these little pecuharties and study the special customs and preprinces of the Muslims and not be dissatisfied if the same smartness is not noticed in Muslim girls as a seen by them in Indian Schools of more advanced communities like the Brahmo Somay people.

Secondary Education is even more difficult than priming. All institutions are much hampered for want of trained teachers. A Urd's speaking Muslim famile trained teacher is a true commodity. Several fruitless attempts have been made to import Muslim trained teachers from the United I rovioces and the Punjub. Indeed it is now difficult even to get non Muslim Indian Urdu speaking trained teachers laving sufficient knowledge and capabilities of being useful in a secondary school. The teachers from Bankiporo School appear fit only for primary education. Therefore unless a training school for Muslim teachers is established at Calcutta, on the lines of the one for Flindus of which Wes Mitter is the primcipal education of Muslim girls will remain seriously bandicapped.

There is another serious difficulty in the propagation of education amongst the Musal man girls of Bengal which deserve special intention. It is want of adequate conveyance arrangements The Musalmans of Bengal are more orthodox in their views and are cling ing to prejudices and customs with a tenacity which is surprising to members of other provinces and communities. For instance while young girls of the same age and from a similarly respectable family from the more enlightened province of the Punjab and the United Provinces will attend schools only with a burgua on such a propo al will not be looked at except with great di tavour in this province. In Bengal people are just getting over the prejudice of sending their girls to schools for purposes of instruction therefore essential that proper arrangement shoull le made for omnibuses and convey ances madequacy of providing which will be a most serious obstacle to the spread of secondary education. It is therefore suggested that Covernment should make a thorough layest gation and make special bus grants to all such schools where near has so far been made or wh to lack of funds is preventing entertaining coaver ances and thus The Subranned Muslim Girls School for nistageo attendance is suffering materially which had the lit of schools given a Mr Hornell's Lifth Quinquennial Review of Progress of Education in Bengal has not so far received a penny as bus grant although represen tations have been made from time to time regarding it. Too much stress cannot be not on the encouragement of this mo t important feature

Collegiate Education -In collegiate education the purlah Muslim girls have no place In the University of Calcutto there are no special arrangements nor are any special facility ties or encouragement g ven to Muslim purdah lad es It is well known that the Muslims of the better class will not drop the purdah and this fact has been mentioned several times in the quinquennial review of the progress of education in Bengal It is therefore obvious that if we want Muslim female graduates we must give special facilities for purdah ladies in the University of Calcutta My own is a case in point I passed the Senior Cimbridge Local Frammation as it was possible to be examined for this under special purdah arrange ments and without attending a college and putting in a fixed percentage of attendance The same difficulty to further university education led me to appear at the degree of honour examination which I passed with special di tinction The University o Calcutta wain failed to show any encouragement to me and permit me to appear at their MA examination Although it is known that the degree of honour is such a searching and difficult examination that its standard is accepted as higher than that of an M A of the University masmuch as the passing of this degree entitles one to be an Examiner in MA in that language as is the case with the principal of the Calcutta Madrassah Mr Harley in Arabic and the Secretary of the Board of Examiners Mr Jenkins in Persian in this University of Calcutta itself

An important point to be noted in connection with primary and secondary education is the desirability of modifying the existing curriculum of studies enforced by the Education Department which at least for some time to come is not suited to the requirements of Muslim guis. Too much stress is laid on mathematics and history and geography at the expense of subjects more useful from their point of view.

Suhrawardy, Z R Zahid-Vachaspati, Sili Kantha-Victoria, Sister Mary-Vidyabhusan, Rajendranath, and Vidyabhusana, Mahamahopadhyaya Dr. Satis Chandra

SUHRAWARDY, Z. R ZAHID.

(11) Among the Muhammadans the want of facilities for education, higher and lower, under strict purdah is keenly felt. A model institution established by Government, with due regard to the customs and prejudices of the community, will go a great way to satisfy a natural demand among Muhammadan women for education. Fine arts and hygiene should form compulsory subjects for women

VACHASPATI, SITI KANTHA.

(11) Women should have a curriculum of studies to fit them for their special vocations and position in family and social life in India

VICTORIA, Sister MARY.

- (11) There seems to be a proposition current in Calcutta that the University should provide all facilities for the higher education of women. That seems to us an absurd proposition. A very limited number of women needs, or profits from, university education. The women who should pass through the University are—
 - (a) Those who intend to become teachers

(b) Those who intend to enter the medical profession.

(c) Those who wish to do special work, eg, literary of research work

The majority of women should pass through good secondary schools The leaving age should be between sixteen to eighteen

The secondary schools should be good It should be possible for the girls to begin the special study of housewifery, music, or the fine arts in the secondary school. These studies should be continued in special schools

We need in Calcutta more facility for special study There should be:-

(A) A technological college

(B) A department of the School of Arts open to women only

(C) More schools of music

(D) A school of embroidery and needlework

It would be well if, in the secondary school, a special hostel could be opened for students attending special schools. Such hostels should be under very good supervision and should aim at educating a girl for the home and social life.

The real reason that all women students are being forced through a university career is that the University is the only course which gives a girl such a certificate as will enable her to earn her own living

We need science and technical mistresses, art mistresses, music mistresses, but there are no opportunities for qualification, however well trained a girl may be she cannot command a position, or a salary, because of the lack of official qualification

VIDYABHUSAN, RAJENDRANATH, and VIDYABHUSANA, Mahamahopadhyaya Dr Satis Chandra

(11) Women should have separate curricula of studies to fit them for their special vocation and position in the family and social life of India

WEBB The Hon ble Mr C M-WESTERN MISS M. P

WEBB The Hon'ble Mr C M

(i) No rny differences in the ligher education of mon and women should be based on vocation. Women who are entering the same professions and callings as men should follow the same courses. In so far as they are to follow different vocations they would be differently trained.

(n) In Burma special and additional facilities for the higher education of women are needed in the fields of teaching medicine and nursing also house craft and

mother craft

(iii) Although women have a pecubarly high position in Burma and although every woman has a chance of receiving a fair elementary education there is not a very strong demand for higher education by women. The greatest difficulties appear to be mertia the absence of intellectual currousty and the absence of any economic nessure foreing women into gaid professions.

WESTERN, MISS M P

(ii) A separate college for women students is needed in each province with hostels for Hindus Musalmans and Indian Christians. The plan of merely adding I A and B A classes to existing school institutions does not give the change of en vironment so valuable in affording opportunities of development on college lines. These colleges might include a training department for teachers where there is no satisfactory existing arrangement. The alternative of allowing women students to attend mens classes is obviously unsuitable besides the drawback that no Musalmans can attend non purdab lecturg. At present there is a great need for Indian women with a thorough knowledge of their subjects supplemented by a practical training which would enable them to act as demonstrators and heads of training classes.

The departments in which this need is especially felt are -

(a) Persian Arabic and Sansl rit (oriental degrees)
(b) Applied hyricno and scientific domestic methods

(c) Science as preparatory to a-medical course

(d) Modern junior school methods (Montessori and Froebel applications)

The need is not for those who can pass in a book knowledge of these subjects but

for women capable of directing the coming generation of girls

As regards the teaching of the ancient Indian languages (including the Gurmukhi of the Sikh Scriptures) it is almost impossible to find women teachers who get beyond the old teaching by rote with little or no explanation of grammar and no understanding of the discipline of style or appreciation of thought and language.

These women teachers have themselves been taught by mauh; and pandits or hy women the reforms needed are in method and must atart in the language

teaching of schools and training colleges

Hygiene and domestic training are words used to conjure with at every educational conference but here as elsewhere the carrying into practice of much admirable

theory is prevented by the absence of trained teachers

There are very few English women who have hved in Indian houses and who understand the varying conditions under which their pupils live with the possibilities and the difficulties of reform. This is therefore essentially a work which well educated Indian women must qualify themselves to perform a work equal in importance to that of the medical profession in its influence on the rising generation.

One well paid Indian domestic economy teveher should be appointed to train others.

and to help personally in the girls middle and high schools of every large town.

It is true of course that intunate knowledge of Indian conditions is only one desidera

tum Equally important are the qualities and training which go to make a good teacher. There will therefore for some time be need of English domestic economy teachers to help in the training of Indian students and these English

Williams, Miss M. P .-- contd

women should be attached to Indian hospitals and schools for a period of at least six months before taking up the worl of training.

There are, I believe in Northern India no opportunities for women wanting to take their I V in science before proceeding to a nicheal college. There are not even simply equipped laboratories, suitable for training well educated girls who might enter a fully organised imising como and thereby raise the status of the nuising profession.

There is also need for teachers able to give simple science instruction in laboratories as a valuable part of a general education for tho c who stay in school for nine or

ten vens

In the end, the higher education required for women depends upon the substructure on which it is built. It may be said without any fear of contradiction that at present the foundation is a very bad one

The cinef need is for adequate training in modern methods, and for a more intelligent

class of teachers

These modern methods are not essentially western, but are universal, applications of the psychology of the child which up to the present have been more fully worked out in England and America

This training would not imply a residence in England of America, which is financially impossible for the majority, but it would depend upon obtaining a highly

qualified staff in every Indian training eollege

The point cannot be over emphasised, and no financial considerations should be allowed to stand in the way of reform

When the importance of modern junior school methods is recognised higher education will have something to build upon. At present the most important part of the school work is left to those least capable of directing it

A more intelligent class of teacher will only come forward when definite courses can be organised on good lines and suitable positions can be assured to well-

qualified women

- At present the question of the education of Indian women works round in a vicious circle, the work done in higher education is not being used to the best advantage because there are not sufficient facilities for training, and this means that many Indian girls who are capable of profiting by higher education are being taught on the old mind-destroying methods
- (iii) The following seem to me to be the chief difficulties affecting the higher education of women in India
 - (a) Early marriage —Very little can be done with children who leave at eleven or twelve years of age, especially as the previous year is filled with preparations for marriage
 - (b) The purdah system —A great deal which the ordinary girl learns by contact with the world is cut out, physical health suffers from want of fresh air and exercise, and the purdah system itself means that very few women are produced who are qualified to teach in the higher classes
 - (c) The cooking and other domestic work demanded from girls is a severe tax upon their strength when it is added to all the boys' work in preparing for the matriculation examination. Domestic work is good for girls, and helps to pacify those members of the family, chiefly though not entirely female, who strongly object to education for girls. Parallel courses might be worked out, but this would entail girls settling on their future career early, as a college degree or a medical course would mean the ordinary boys' curriculum.
- The great need is for highly qualified women, Indian and English, to work in the training departments of colleges and schools. The scheme would entail scholar-ships for training and the provision of good posts afterwards, but it would be abundantly worth putting all available educational funds into this department because only through getting the right women to train others can the educational system be revolutionised.

WORDSWORTH The Hon ble Mr W C-Viss Sorabji Sister Rhoda Miss Jackson and Miss Raymond

WORDSWORTH The Hon'ble Mr W C

(1) At present women in Bengal have inadequate opportunities for studying science Both the Diocesan College and the Bethine College teach botany and the former teaches geography neither teaches physics or chemistry. The advisability of providing these facilities in the Bethine College is under consideration in view of the growing interest in medicine as a career for women.

The only women's colleges in Bengal are the above mentioned both in Calcutta. The Bething should I consider be reorganised in two branches a Calcutta branch for day students and a mids.al branch in some quite healthy district with hostels carefully supervised for all non Calcutta students. The mafassal branch could have attached to it a model school and a teachers' training class.

ORAL LYIDENCE

ASSOCIATION OF UNIVERSITY WOMEN IN INDIA

Representatues

MISS SORABJI Sister RHODA MISS JACKSON and MISS RAYMOND

13th February 1918

Matriculation—Per Miss Jackson The syllabus needs revision English a classical language a vernacular and mathematics should he made compulsory. There should he in addition two optional subjects. The standard of English is so low that university instruction is almost impossible in the junior college classes. Advanced Bengali or advanced Sanskirt should not be permitted as optional subjects. The standards in such subjects as might be taken should be the same for women as for men. The direct method in teaching English should be employed more extensively. The system of private tutors is most regrettable in that the pupils rare y do things for themselves. Girls have private tutors engaged for them but probably not to the same extent as boys as these classes are smaller.

2 Improvement of teaching in echocls—There should be more colleges for the training of women teachers but the object of such colleges should not be to compel the memorising by the students of text books on training. The LT course after the LA should be retained. It has its uses for those students who are not capable of taking the BA but might be excellent teachers in the lower forms of high schools. The students should learn the subjects they are going to teach before they attempt a study of the principles of teaching. There is need for the development of the Kurseong Training Institution for Anglo Indians. The Association has not considered the proposal to attach training classes to high schools.

3 Intermediate science —There should be much more and much better science teaching than at present and for many reasons. In order to gain admission to the Medical College at Delhi more teaching in science at the intermediate stage is necessary. If again the teaching of science is to be introduced in schools and tanght there properly the teaching of science in women is colleges must first be encouraged.

d Domeste science—This subject might include psychology child culture mother craft or some other subject or subjects. The course should be planned as far as rossible to justify inclusion in a diploma course. The chief immediate object however is the

recognition of this class of subjects

The Association differed among themselves whether or not a course in domestic science should be included in the B A as a subject. In the opinion of some members the recognition of such subjects by the University would improve the value attached to them and YOL XII.

Miss Sorabji, Sister Rhoda, Miss Jackson and Miss Raymond—could—Victoria, Sister Mary

thereby increase their popularity. The tendency in India is to despise and neglect studies which are not given the status of a university degree. The University therefore should employ its influence in favour of the development of these subjects in the way suggested Domestic science should be taught in the special technical institute advocated by the College students should attend the domestic science classes at the institute In addition, members would advocate a diploma course and later a full degree course m domestic science and applied aits, the teaching being given entirely in the proposed technical institute It is hoped that the inclusion of a domestic science subject in the degree course would prepare the way for such specialisation

Other members of the Association held that domestic science should never be admitted to an academic course partly because practical and academic work cannot be continued and partly because the madequacy of the ordinary arts college for treating domestic science would result in the students going to the proposed technical institute for such This divided control will be unfortunate Under the former proposal the University would for the present both recognise and control directly the courses in domestic science, under the latter proposal the University might recognise, but would not control

the course

A third view was put forward by Sister Rhoda that the technical institute might itself

exercise control and issue a diploma

5 Attendance at men's lectures —At present, instruction for women will have to be given separately from that given for men There would be no objection to purdah students going from one women's institution to another Courses given by men are inadvisable

6 Medical education -Miss Solabli (the other representatives agreeing) advocated separate colleges for men and women for Bengal This distinction is noted because in Bombay men and women attend the same college classe, without disastrous results, and quite efficient women practitioners are trained in the Bombay colleges are different in Bengal

In response to a question about Delhi, it was stated that Bengali girls had recently protested strongly against the attempt to induce them to attend the Women's Medical Bengali women particularly dislike leaving their province, and the present group of students in residence in Calcutta declared that they preferred attendance at a men's college in Calcutta to being sent to a women's college outside Bengal

This attitude was stated as a fact, it was added that it might not be impossible to alter it and the Dufferm Hospital committees had been asked to do what they could in

In answer to a question whether it was dangerous for Bengali women to practise medicine, Miss Sorabji said that it was both dangerous and undesirable for ladies to go about alone as doctors, teachers, nurses, etc It was necessary therefore to protect and chaperone them for many years to come"

Two things were necessary

(a) A better class of women should be trained,

(b) More protection and support should be given to women leaving their homes for professional purposes

Speaking of the attitude in India generally towards women who undertake professional work, the Association thought that the University might help in changing public opinion, and that it should take the chief part in the professional education of women.

VICTORIA, Sister MARY

13th February 1918

Organisation of women's university education—There are at present no women on the Senate or the Syndicate It would be advisable therefore to constitute a small committee of men and women for the supervision and organisation of higher education for women This committee should be linked up in some way with the University and be under the ægis of the University. Care should be taken to prevent fruitless discussion of impractical ideals by such a committee The composition of such a committee therefore is important.

VICTORIA Sister MARY-contd

2 Demand for education —The demand for opportunities of professional and liberal education has increased among girls somewhat rapidly in recent years. The increased number of girls in colleges is due in some respects to the lowering of the matriculation standard. There has also heen a gradual change in social conditions so that girls are now able to remain longer at school and college than in the past. This progress does not mean necessarily that there has been a sudden break on the part of these girls from orthodox Hindium. The girls still observe the orthodox ways of life diet etc. Plans therefore should be had to meet an increase in the number of girls who wish to become teachers and who desire a liberal education. The medical profession is not popular with Indian girls. The difficulties confronting Indian lady doctors and teachers are very great. These cannot live alone. Some supervision and hostel accommodation are essential. These difficulties however are not insuperable. The desire for a liberal education is such that there are no bearing on the university degrees and examinations.

The number of girls in the collegiate school whose parents desire a liberal education

and who do not desire examination is increasing rapidly

The examination ideal is dring out amongst the most cultured Bengalis

3 Secondary schools —The condition of the high schools for girls is very unsatisfactory Mans of the high schools are of so low a standard that it would be better it they became upper primary schools. The course of a secondary school is also unsatishle for girls This is due to the domination of the Matriculation which has a harmful effect on girls school education and especially on the ordinary mission high schools for girls whose pupils are often of a very poor calibre. The witness referred to the improvements in the Matriculation suggested by her in her written memorandum. The standards should be higher than at present and should be lept the same as the of for hoys. There should be a wide selection of text hooks in English. Any two of the optional subjects from the list could be taken. Science and lustory should be optional subjects but the writness would make these subjects compulsory in her own school. It was impossible to make these subjects comput ory in all schools as many schools were as yet insufficiently equipped and staffed to teach the subjects.

4. Training of teachers—There should be a Government elementary and a secondary training college for girls. Matriculates intermediates and graduates would be admitted to the latter but matriculates would only be admitted if their knowledge of English were adequate. Supends are essential Rs. 15 for elementary and Rs. 30 for secondary teachers. The students would sign an agreement to teach for four years after the completion of training. The colleges need not be residential and certainly not at the start.

In the elementary college stud ats should* not he drawn from the primary schools.

5 Art music etc.—The witness was anxious to see developments in the teaching of art and of Indian music Teaching in the former might be given at the School of Art and for the latter visiting marters from the School of Music might be employed. There is a strong desire for the teaching of Indian music. There should also be language certificates for the encouragement in particular of better teaching in Bengah.

6 Primary schools upper grade schools and secondary schools should be complete in themselves. There should also be *minana* schools which would be classified as secondary schools. The course should be such as to fit the gris more for *minana* life and would not lead to the University. There would be no regulations. Students would be conveyed.

each day to the schools There would only be lady teachers

Ti y h uld n t b drawn from primary but from upp r grade s hools Th girls of the G vernment Elem ntary College should be esident

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